

AN APOLOGIE

FOR
THE RELIGION

established in the Church of

England.

J. C. Thomas Wright

BEING AN ANSWER TO T. H. H. H.

32. Articles of the last edition. In this im-
pression recognized and much enlarged.

At

Answers to three other writings of the
several Parties.

By ED: BULKLEY Doctor of Divinity.

R. Bulkley

Proverbs. 14. 15.

The foolish will believe every thing: but the prudent will consider before he

Lament. 3. 40.

Leave search and say our wayes, and turne against the Lord.

Christians should be wise.

*Quodvis Animus Scripserit, et non sit verum, et non sit scriptum in libro
sacrorum. L. Leave follow the steps of the holy Scriptures, and not be
sure or abide there that rashly believe every thing.*



AT LONDON

ABOLITION

THE RELIGIO

Alphabetic Order

1983

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of the late edition in this issue.



1917

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ADULTS OF THE YEAR.

Printed by George Eldon, at the Sign of the Ship, in the Strand, London.

TO THE RIGHT HONORABLE SIR

THOMAS EGBERTON KNIGHT, LORD

Keeper of the great Seale of England, Cham-
berlaine of the Countie Palatine of Chester,

and one of his Maiesties most honourable

privie Councell, grace and peace

be multiplied.



When I consider (right Honourable) the estate of England in these our dayes, I cannot better compare it, then with the estate of the kingdome of Iudah vnder K. *Iosias*, expressed shortly yet effectually by *Sophonie* the Prophet, who lived & preached in that time. For as then God gaue to that people that worthy & godly King, who zealously rooted out Idolatrie, and planted Gods true worship agreeable to his law: so God in great mercy hath giuen vs our most gracious *Queene Elizabeth*, by whose godly meanes Idolatrie hath beene abolished, Gods true religion and seruice restored, his holy word truly and sincerely preached, and peace and tranquillitie among vs long maintained. And as in those daies vnder King *Iosias*, notwithstanding that godly and zealous reformation, there was great wickednes among the people, as the said *Sophonias* sheweth. For there were then which worshipped vpon the rouffes of their houses the host of beauen: and which worshipped and sware by the true and
A 2 onely

2. King. 23.

Sopha. 1. 5.

4. onely God *Iehoua*, and by *Malchem* their Idoll; and
 8. such as were turned backe from after the true God,
 9. and sought him not, nor inquired after him: and
 12. that did weare strange apparell: and others that fil-
 led their maisters houses with robbery and deceit:
 and such as were frozen in their dregges, and said in
 their hearts the Lord will neither doe good nor e-
 uill. And Ierusalem was then a filthie and spoyling
 citie, which heard not Gods voyce, receiued not in-
 struction, trusted not in the Lord, and drew not
 neere vnto her God, &c. Euen so how these sinnes
 abound at this time in this land, I thinke there are
 but few, but doe see: and none that truely feareth
 God, but doth lament. To omit other sinnes here
 mentioned, as then there were which worshipped
Iehoua the onely true God, and *Malchem* their Idoll:
 euen so there be now not a few, which to please the
 Prince and State pretend outwardly to like of reli-
 gion established, and yet inwardly in their hearts
 fauour Idolatrie and wicked worshippings repug-
 nant to the same. And as then many were turned
 backe from after God, and sought him not, nor in-
 quired after him: euen so now there are many
 which be renolted from Gods holy worship agree-
 able to his word, and vitterly forsake the holy assem-
 blies where Gods word is truly preached, the Sa-
 craments are according to Christs institution
 rightly ministred, and Gods holy name faithfully
 called vpon. These with *Lots* wife looke backe vnto
 Sodome; and are with the Israelites in heart turned
 back into Egypt, desiring rather to eate onions and
 garlike there, then to feed vpon the heauenly Man-
 na of Gods blessed word.

Chap. 3. 1. 2.

Genes. 19.
 Numb. 14.

Of these thus turned backe from seeking after God, they be most dangerous, which being deceived themselves, endeavour by all meanes both by speaking and writing to seduce and deceiue others. Such be the Seminarie Priests and Iesuites, who although they be at this present time (at leastwise in outward apparance) at deadly fevd among themselves, writing most bitterly one against another: yet they all agree in resisting Gods truth, seducing the simple, and in labouring most earnestly to set vp againe their Dagon of the Masse fallen downe before the Arke of Christs Gospell. To this end they write lewd, lying, and slanderous Pamphlets, wherein they traduce the truth, and faithfull fauourers thereof, deceiue the ignorant, and confirme in error their ouer affectioned fauorers, who without triall or examination ouer rashly receiue, and ouer lightly belecue whatsoeuer is broached by them.

Of these lying Libels there came one to my hands a yeere past and more, pretended to be printed at Antwerpe 1600. wherein is boldly affirmed, but faintly proued, that we haue no faith, nor religion: that of vs both the learned, and ignorant of the Greeke and Latine tongues be Infidels: that wee know not what wee belecue: that we are bound in conscience both neuer to aske forgiuenesse of our sinnes, and also to auoide all good workes: that we make God the author of sinne, and worse then the diuell. These and such other shameles assertions and false slanders when I read, it came into my heart, that Master *Thomas Wright* (with whose spirit I had beene acquainted) was the venter of this ware. In which opinion I was afterward confirmed, for that

both some of his fauourers could not denie it, and in a written copie thereof taken in a search in Shropshire and sent vnto me, these two letters, *T.W.* were set in the end of it.

This lewd Libell although in respect of the matter voide both of truth and learning, deserued rather to be despised, then earnestly answered: yet because the author of it, thinketh so highly of himself, and so basely and contemptuously of vs, giuing out in certaine written conferences, which he hath dispersed abroad in this land, and some faithfull men haue seene, that wee be vnlearned, and so giuen to wordly affaires, that we bestow no time, or but little in studie: I (although the meanest and vnmeetest of many) was moued to write this answer, thereby to confute these calumnies, to cleere the truth, to confirme the faithfull, and if by Gods gracious blessing it might be, to reclaime and reforme the ignorant and seduced. Whereof I haue the lesse hope, for that as they imitate those wicked Israelits, *which refused to hearken, turned away their shoulder, stopped their eares that they might not heare, & made their hearts as an Adamant stone, least they should heare the law & the words which the Lord of hosts sent in his spirit by his Prophets*: So they doe fully follow the peruerse Pagans, which most obstinately refused to read godly bookes written by Christians, as that ancient eloquent Christian *Lactantius*, in these eloquent words declareth: *Non est apud me dubium, Constantine Imperator Maxime, quin hoc opus nostrum, quo singularis ille rerū conditor, & huius immensi operis rector asseritur, si quis attigerit ex istis inepte religiosis (ut sunt nimia superstitione impatientes) insectetur etiam maledictis:*

Zach. 7. 11.

*Lactant. lib. 5.
cap. 1.*

ut vix lecto fortasse principio, affligat, projiciat, execretur, seq. in expiabili scelere contaminari atque astringi putet, si hac aut legat patienter aut audiat. One Bee or egge is not liker to another, then to these Pagans be our peeuish Papists, in shutting their eies from reading godly and learned bookes, tending to the confutation of their errors, & the instruction of them in the truth. Whom yet I am to intreate with *Lactantius* words immediatly following: *Ab hoc tamen, si idem ibidem fieri potest, humanitatis iure postulamus, ut nō prius dānet quam vniuersa cognouerit. Nam si sacrilegis & proditoribus, & veneficis potestas defendendi sui datur, nec pradamari quenkum incognita causa licet, non iniuste petere videmur, ut si quis erit ille, qui inciderit in hac, si leget, perlegat: si audiet sententiam differat in extremū.* This reasonable request I would that I might obtaine at our Romish Catholickes hands, that they would first read and examine this my answer, before they condemne it. For what is more vniust, then to condemne that which a mā doth not know. Howbeit, I doubt least with the same *Lactantius* I must say: *Sed noui hominum pertinaciam, nunquam ibidem impetrabimus. Timent enim ne à nobis reuicti, manus dare aliquando clamante ipsa veritate cogantur. Obstreperant igitur & intercedunt ne audiant: & oculos suos opprimunt, ne lumen videant quod offerimus.* Euen so our vnruly termed Catholickes doe follow this froward peruersitie of the Pagans, in whom that saying also of the Prophet (as it is alleaged by Saint *Luke*) is verified: The heart of this people is waxed grosse or fat, and their eares are dull of hearing, and they haue shut their eyes, least they should see with their eyes, and heare with their eares, and vnderstand

2. Theff. 2.

stand with their hearts, and should be converted, and I might heale them. The which is a fearefull iudgement of God, when men refusing the loue of the truth that they might be saued, be giuen vp to a strong delusion to beleue lyes.

But if these blinded with error and ignorance, for whose sake especially I haue written this answer, will not vouchsafe to read it, nor make any vse and profit of it: yet if it may somewhat serue to edifie the faithfull, and confirme the weake, I shall thinke my labour not altogether lost. The which how small or simple soeuer it be, yet as I haue written it for the good of Gods Church: so I haue bin by your Honours curtesie incouraged to offer and present it vnto your Lordship, as a true testimony of my louing heart and dutiful affection towards your Honour, for your fauour shewed me. The God of all grace and mercy blesse your Lordship and all yours, increase his good graces and gifts in you, and long preserue you to the benefit fit of this Church and Commonwealth, Amen.

Your Honors most humble
to be commanded,

EDWARD BULLOCK.

To the Christian

Reader.



Good Christian Reader, whereas the author of these reasons upon his good conceit of the forciblenesse of them to perswade to Popery, hath thought them worthy of a second impression, and a new augmentation: I am partly thereby, and partly by the request of the Printer and others, moued to publish againe in Print my answer to them. The which I haue recognised, and in many places enlarged, by adding not onely more testimonies, but also some discourses. I haue also in the end adioyned answers to some friuolous cauillations which S. R. in his answer to Maister Bels downe-fall of Poperie, and others haue made against it. And hereof I must certifie thee good Reader, that I haue inserted into the said reasons the Authors new additions, the which that thou maist discern from the other, I haue put this marke "C" vnto them: the same marke also I haue put to my answers made to the same. I haue also in this impression added an answer to certaine Popish questions written fiftene or sixteene yeares past, the which although it was long agoe allowed to be published, yet it hath vntill now lien by me: howbeit now for the reasons in the Preface before it declared, I haue thought good to ioyne it vnto this.

Now although this my answer will bring no profit to them, that being wedded to will, and bewitched by a

To the Reader.

Strong delusion, will not vouchsafe to looke upon it, much lesse will wholly read, compare, and examine it, but will condemne it, before they know it: yet if it may serue to the defence of Gods truth, and to the confirming of thee good Reader in the same: as I shall therein obtaine that I doe seeke, so my desire is, that thou wilt remember mee at the throne of grace in thy faithfull prayers. The Father of all mercy giue vs true vnderstanding in all things, and guide vs by the light of his holy word outwardly, and by his blessed spirit inwardly to beleene his truth, and obey his will to his owne glory, and our eternall comfort. Amen. Aprill 22. 1608.

Thine in Christ Iesus,

ED: BVLKLEY.



AN ANSWER TO AN
VNLEARNED, SLANDEROVS,
AND LYING PAMPHLET, INTITVLED:
Certaine articles, or forcible reasons, discovering
the palpable absurdities, and most notorious errors
of the Protestants Religion, pretended to
be Printed at Antwerpe

1600.

TO the sayings of the Prophet *Esaias*,
chap. 59. 10. and *Elizeus* 4. King. 6. 20.
set in the first front of this peeuish
Pamphlet, whereby he would insinu-
ate and signifie vs to be blind: I an-
swere, that if we be blind, which giue
our selues daily and diligently, both
pastors and people, to the reading and hearing of Gods ho-
ly word, and doe endeouour to make that *a light vnto our* *Psal. 119. 105*
feete, and a lanterne vnto our pathes: in what estate be they,
which keepe the light of Gods word vnder the bushell of
a strange tongue, and read the same both little them-selues,
and dissuade and with-draw others from it? *Aeneas Syl-*
nus, who was Pope called *Pius Secundus*, writeth thus of
the Italian Priests in his dayes, and of the good people in
Bohemia: *Pudeat Italie Sacerdotes, quos ne semel quidem* *Commenta. de*
nouam legem constat legisse: apud Thaboritas vix muliercu- *dictis & factis*
lam inuenias qua de Novo Testamento & veteri respondere *Alphonse Reg.*
nesciat. i. The priests of Italie may bee ashamed, who are *lib. 2. 17.*
knowne not once to haue read the new Testament, seeing with
the Thaborites one can hardly finde a silly woman which can-

Tom. 1. Serm.
coram Alexan.
Papa in die
Ascensionis.
Nicol Clemang.
de corrupto
Ecclesie statu.
fol. 5. b.

not answer out of the old and new Testament. Iohn Gerson Chancellor of the Vniuersitie of Paris, who liued Anno 1415. and was a great dealer in the Councell of Constance, writeth thus: *Nam quem è Sacerdotum numero mihi dabis non ignarum legis Christi? Whom among the multitude of Priests canst thou shew mee, which is not ignorant of Christs Law?* Nicolaus Clemangis a Doctor of Paris, who liued in the same time that Gerson did, complaineth in like manner of the grosse ignorance of the popish Clergie in these words: *Non tamen à studiis aut schola, sed ab aratro etiam & seruilibus artibus ad Parochias regendas, ceteraque beneficia passim proficiscebantur, qui paulo plus Latina lingua quam Arabica intelligerent, &c. i.* Yet they commonly came to rule parishes and other benefices, not from schooles and Vniuersities, but from the plowe and seruile artes; who did little more vnderstand the Latine then the Arabike tongue, yea, and such as could not read, and (which is shamefull to bee spoken) could

Ibid. fol. 10. b.

scarce discern A. from B. And againe: *Nam quotus quisque hodie est ad pontificale culmen euectus, qui sacras vel perfunctorie literas legerit, audierit, didicerit, imo qui Sacrum codicem nisi tegumento tenui vnquam attigerit, cum tamen iureiurando illas in sua institutione se nosse confirmant: i.* How many are there now aduanced to bee bishops which haue but lightly read the holy Scriptures, heard, or learned them: yea, who hath touched the holy Bible, except it bee the couering of it?

Ibid. fol. 13.

Againe: *De literis verò & doctrina quid liqui attinet, cum omnes ferè presbyteros sine aliquo captu aut rerum aut vocabulorum morosè syllabatimque vix legere videamus: i.* But what should I speake of learning, for that wee see in a manner, all Priests can hardly spell and read, beeing without vnderstanding of the matter or words. I might alleage the like complaints of Erasmus and others, but to omit them: if

Dist. 38. ex
conc. Tolet.
Contra Mani-
cheos Herc. 66
Hier. in Esaiam
dist. 38. si iuxta
Prou. 2. 4.

wee who with the Councell of Toledo condemne ignorance as the mother of all errors; and say with Epiphanius: *Nihil peius imperitia, multos excacauit ignorantia: i.* There is nothing worse than ignorance, which hath blinded many: and with S. Hierome, to be ignorant of the Scriptures, is to be ignorant of Christ: and doe with Salomon exhort all men

to seeke for knowledge as for siluer, and for vnderstanding
as for treasures: if we (I say) be blind, in what estate are they
which hold *ignorance the mother of deuotion*, as Doctor Cole In the confe-
at Westminster said, & who to this day haue not published rence at West-
the whole Bible in the English tongue, for the instructing minster in the
and inlightning of Gods people, although they writ eigh- beginning of
teene yeares past, that they had long before that time trans- her Maiesties
lated it, and yet to this day they haue wanted meanes to See the begin-
publish it. They haue had meanes since that time to print & ning of the
publish D. Stapletons great booke, *de Principiis doctrinali- Preface of the*
bus, and many such others of the like sort, but they can or new Testamēt
will finde no meanes to publish the blessed Bible and booke set out by
of God: for it serueth not so well for the defence of their them 1582.
doctrine and doings, as the others doe. But to conclude this
matter, I also doe both pray with the Prophet *Dauid*, and
say; *Open our eyes that we may see the wonders of thy law*; and *Psal. 119.*
with Saint *Paule*, *The Lord giue vs vnderstanding in all 2. Timoth. 2.7.*
things, that the eyes of our vnderstanding being lightened, wee Ephef. I. 18.
may know what the hope is of Gods calling, and what the riches
of his glorious inheritance is in the Saints, &c. and also ex-
hort this man and his fellowes to take heed they bee not
of the number of them, of whom our Sauour Christ said, *If Iohn. 9. 41.*
ye were blind, ye should haue no sinne: but now ye say, we see:
therefore your sinne remaineth.

The Pamphlet.

The copie of a Letter, written by a Catholike to a
worshipfull Protestant Gentleman his speciall
friend, concerning certaine reasons, why the
Protestants Religion is false and absurd.



Oued and reloued friend, I haue receiued your
courteous letter, wherein you greatly wonder,
that I wondred so much in our last discourse;
that any man in England endued with a good
iudgemēt, conioined with a religious conscience,

could either accept, or affect the Protestants new coyned gospel. You request me to set downe briefly such reasons as induced me thereunto: the which suite I could not deny: for both religion and affection urged me to satisfie so iust a desire. For I must confesse, I loue you as a man, and as an honest ciuill Gentleman, & most gladly I would haue occasion to loue you as a Catholike Gentleman: for it is great pittie that such a multitude of detestable errors, and heynous heresies should lodge in so rarely qualified a soule. I haue penned them after an accustomed manner following the fashion of schooles, in most of them after a syllogisticall method: to the intent that if you should shew them vnto your Ministers, which swarme about you, they might not haue such free scope and liberty, to range abroad with their idle discourses (as they vse to take) veiling their confused conceits with a multitude of affected phrases: thereby more easily to deceiue the simple, & loath the learned. Wherefore I beseech you if any such itching spirit shall attempt an answer, to intreat him to performe it briefly, orderly, & seriously. This I request, for that I perceiue that Protestants cannot answer with breuity, because their religion lacketh both certainty and perspicuitie: And extreme hard or impossible it is to reply without prolixitie, where there is no truth nor verity. And therefore I request you as you loue me, to will them to consider well, before they answer ill: and not to reply with rashnes, least they retract with deliberation, to their utter shame & confusion. And that you may perceiue how my wonder rather deserved approbation then admiration. & for that order is a fauorite of memory: I thought good to reduce all my reasons into two heads; wit and will, knowledge & affection, faith and good life: because the nature of heresie hath euer been such as did not only inueagle the wit with errors, but also seduce the will with occasions of inordinate affections. I say then that no excellent good wit, linked with a religious conscience, can accept nor affect the Protestants new coyned gospel: for good wits and iudgments, assisted with Gods grace, may easily conceiue the truth, yea by the force of their very naturall faculties, they may iudge credibly of the truth once proposed; & without great difficulty discern the absurdities of an vnttrue religion. Vertuous and well inclined affections which are the base of quiet, secure,

and

and religious consciences; abhor and detest such principles as either dishonor God, abase mans nature, occasion sinne, favor iniquity, or any sort diminish deuotion, or piety: And therefore all the insequent articles shall stand upon these two foundations, to wit, that the Protestants religion debarreth the wit from right understanding the true faith, and the will from following of any vertue or godlinesse.

Answer.

YOU wonder that any man in England endued with a good iudgement, conioyned with a religious conscience, can either accept or affect the Protestants new coyned gospell. But why doe you not shew what is the new coyned gospell, which the Protestants preach and professe. The Gospell is the good and ioyfull message of our saluation, through Gods mercies purchased vnto vs by Iesus Christ. This Gospell God preached to *Adam*, that Iesus Christ the seed of the woman should breake the Serpents *Genes. 3. 16.* head. This he renued to *Abraham* saying, *In thy seed shall all the nations of the world bee blessed.* This Gospell was *Genes. 22. 18.* preached by all the Prophets, who beare witnesse vnto Christ, that through his name all that beleene in him, shall *Act. 10. 43.* recieue forgiuenesse of sinnes. Now if you can prooue that wee preach or maintaine any other gospell then this, then you may well call it a new coyned gospell: if otherwise, take heed you doe not belch out blasphemie, in calling this old and true gospell of Iesus Christ, a new coyned gospell. And let the Christian reader, which tendereth his owne saluation, well consider who they be that coine a new, false, and counterfeit gospell. Doe not they which teach vs to ascend into heauen by the blood of *Thomas Becket*, coyne a new and false gospell: *Tu per Thomae sanguinem &c.* which they Englished in *Queene Marias* dayes thus: By the blood of *Thomas*, which hee for thee did spend, make vs Christ to come, whither *Thomas* did ascend. Againe, *Iesu bone per Thomae merita, nostra nobis dimitte debita:* O good Iesus for the merits of *Thomas (Becket)* forgiue vs our sinnes,

In the Popish Primer printed 1557.

In the same
Primer.

Lib. 1. Ceremo.
titul. 7. pag 91.

Rom. 1. 2.

Script. Brita.
Centur. 4.
p. 308.

Psal. 115.
v. 135.

finnes. Doe not they, which teach vs to seeke to bee deliue-
red from the fire of hell by the merits and prayers of Saint
Nicholas, maintaine a new coyned gospell? Thus they
prayed: *Quæsimus ut eius meritis & precibus à gehenne in-
cendiis liberemur*: Grant wee beseech thee, that by his
merites and prayers wee may bee deliuered from the fire of
hell. Do not they which say and beleue of an *Agnus dei*,
that is to say, a peece of waxe and balme consecrated by
the Pope, *Tollit & omne malignum, peccatum frangit, ut
Christi sanguis & angit*, It taketh away all euill, it breaketh
and strangleth sinne as doth the bloud of Christ: doe not
they (I say) coine a new, false, and blasphemous Gospell?
Yes surely, for to attribute remission of sinnes, or any part
of saluation to the merits of any other, but onely of Iesus
Christ crucified, is to coine a new and false gospell: for it is
not that gospell of God, *which hee promised afore by his
Prophets in the holy scriptures, which is concerning his sonne
Iesus Christ our Lord, &c.* To conclude this point, I say woe,
woe vnto them that accept or affect any new coined gos-
pell. How your Friers went about aboue 300. yeares past to
bring in a new coyned gospell, which they called the *ever-
lasting gospell*, and said, that it excelled as much the Gospel of
Christ, as the Sunne in brightnesse excelleth the Moone, and
the kinnell the shell, Maister Bale out of the Bookes of that
excellent man *William de Sancto amore*, who in those dayes
did withstand their diuelish deuises, did largely declare.
And whereas you wonder that men indued with iudgment
and a religious conscience, could affect or accept the gospel
that we preach, which you falsely call a new coined gospell:
we may well wonder, that any man that hath any sparke of
knowledge or conscience should beleue these foresaid
false gospels. Wee may also wonder that men indued with
reasonable soules and senses, being the handy worke of
God, should bow downe and worship a stone and stock,
which hath neither soule nor life; hath eyes and seeth not;
eares and heareth not, &c. and is the workmanship of mans
hands, especially being so plainely and expresly forbidden
in Gods commandements, & infinit places of the scriptures.

We

We may wonder that any man should be so mad, as to worship, and thinke that which he doth eate, to be his God and maker: which is so absurd, that euen *Tully* not without *Cicero de Natura* reason could say, *sed equem tam amentem esse putas, qui illud quo vescitur deum credat esse?* Doeſt thou thinke any man so mad as to beleue that to be his God, which he doth eate? yet into this madnesse, by a spirituall phrensie, be these men fallen. Wee also may wonder, that they should beleue such false fables, and lying miracles, as abound in poperie: as for example, (to cast the dung of their abominations vpon their faces). That Images did speake, did sweate, did roll their eyes, did bleed: that the head of a dog being cut off from the body by the cues, which vpon Saint *Katherines* day came to rob a Priest, who was a deuoute worshipper of her, did still barke? That the Virgin *Mary* did for many yeares in a Nunnery keepe the keyes, and supply the place of one *Beatrix*, whilest shee went away and played the whore. These and many such absurd fables, were preached, published, printed, and beleueed, as may appeare by *Sermones discipuli*, *Antoninus* the Archbishop of Florence stories, *Mariale*, *Summa predicantia*, the festiuall, *Vitas patrum*, and that monstrous booke the Legend, written by *Iacobus de Voragine*, Archbishop of *Genua*: Which yet was in so great reputation with them, that it was published in print in the English tongue, when the holy Bible was suppressed, and had this title set before it, *The golden Legend: for as gold excelleth all other mettals, so this booke excelleth all other bookes:* to the which title that worthy and right worshipfull Knight Sir *Andrew Corbet* of blessed memory, did adde these words, *In lying*, and so of a false & blasphemous title, made it a most true title. Yea I haue a booke in English in Folio, translated out of French, and printed in London in King *Henry* the eights daies Anno 1521. intituled, *The flower of the Commandements*, fully fraughted with such sottish and worse then old wiues fables, which yet in those daies were preached and beleueed,, of which to giue the reader a taste, I will set downe two or three. It is there sayd that *Iohn Damascene* hauing his hand cut off for writing,

*Cicero de Natura
lib. 2.*

*Inter sermones
discipuli Serm.
de S. Katherin.*

*In promptu.
discipuli.*

*Supplementum
chronicorum
Bergomens.
li. 13. fol. 205.*

fol. 251.

fol. 254. „ writing letters against the Emperour, the same was suddenly set on againe to write a praier, which he had made to the Virgine *Marie*. Also, that a theefe which vsed to fast the vigiles of the feastes of our Ladie and vsed to pray vnto her, beeing hanged by the space of three daies could not die, for the Virgine *Marie* susteined him on the gibet; infinite such other fables swarme in that booke. And wee may wonder that men of any wisdom, knowledge, or iudgement, should bee deluded and mocked with such false, fained reliques, as were and are in Popery, as with Saint *Peters* finger at *Walsingham*, as bigge as if it had beene of some Giant: and also the virgin *Maries* milke there, which seemeth by *Erasmus* to haue beene the white of an egge and chalke mingled together, and a vessell of the same at Rome as writeth *Blondus*: the bloud of *Hales*, the which was prooued and declared at *Paules Crosse* by the Bishop of *Rocheſter* in king *Henry* the eightes daies, to haue beene clarified honey coloured with saffron. In *Geneua* there was worshipped for the arme of Saint *Anthony*, that which afterward was prooued to bee the pisse of a Stagge, for a peece of Saint *Peters* scull, that which was found to bee a pumish stone. But this will not bee beleued of this writer and of his fellowes, because *Caluin* did write it. But why *Caluin* should write and publish euen in the French tongue in *Geneua*, such a thing of *Geneua*, vnlesse it were true, which the Inhabitants thereof might know to bee false, I see no reason: it could purchase no credit to him or to his doctrine. But why might not that as well bee true, as the things before alleaged, or as that which *Gregorius Turonensis* who liued sundry hundreth yeares past, writeth that there was found in a boxe of reliques, of a certaine Sainct, rootes of trees, the teeth of a Mole, the bones of Mice, and the clawes of Beares, which were worshipt for holie reliques. But of these iuglings I will write no more at this present, GOD may giue occasion hereafter more largely to intreate of them. At these things we may wonder, but yet wee doe not ouermuch meruaile and wonder at them, for that the spirit of GOD by Saint *Paule* hath fore-

Erasmus in Colloquio peregrino.

Blondus de Roma instaurata lib. 3. prope finem.

Holingshead in Henry 8. p. 946.

Caluinus ad monitione de reliquijs.

Gregor. Turonensis lib. 9. ca. 6.

foreshewed vs, that the time would come, when men should
 turne away their eares from the truth, and bee giuen to fa-
 bles: and that the comming of Antichrist should bee by
 the effectuall working of sathan, with all powre and signes,
 and lying wonders, and in all deceiueablenesse of vnright-
 eousnes, amongst them that perish, because they receiued
 not the loue of the truth that they might bee saued, there-
 fore GOD should send them a strong delusion to belecue
 lies, that all they might bee damned which beleueed not
 the truth, but had pleasure in vnrighteousnes. Whereas
 you request that hee that shall answere this your pam-
 phlet, will doe it *briefely, orderly, and seriously*, I will inde-
 uor to doe the two last as GOD shall inable me. But con-
 cerning breuitie, I will vse my libertie, and peraduenture
 more largely lay downe your absurdities, then you would
 bee willing I should doe. But whereas you say, that you
 make this request, for that you perceiue that the Prote-
 stants *cannot answere with breuitie, because their Religion*
lacketh both certaintie and perspicuitie: I say that with one
 breath you doe vtter two vntruthes. The first that wee
 cannot answere with breuitie, which how vntrue it is, let
 it be tried first by the brieft and pithy answeres of that
 great learned man Doctor *Fulke*: who answering many
 of their bookes, which yet to this day stand vndefended,
 how briefly and pithily hee answered the same, let any
 man that hath but a graine of indifferent iudgement, con-
 sider and iudge. And particularlie I referre them to his
 answere to *Rishtons* challenge, and to *Allens* booke of
 Purgatorie, both in one volume: yea many times in
 his writings hee called them from long and impertinent
 discourses, to short syllogismes, wherevnto hee could
 neuer bring them. How closely that pretious *Jewell*
 and excellent ornament of this Church of *England* did
 hold himselfe to the matter, and how vnlike hee was
 to Doctor *Harding* in his long discourses and digressions,
 who in his booke intituled, A detection of lies, &c. dis-
 coursed two hundred and sixe whole sides of paper, one-
 ly in preambles and prefaces, before hee once stept into

2. Timoth. 4. 4

2. Thessal. 2. 9.

Preface to the
defence of the
Apology edi-
tion 2.

his matter, as Maister *Jewel* truly told him; let the vpright reader indifferently iudge. The like I may say of that wor-
thie man of famous memorie, Doctor *Whitakers*, who how
X briefly, soundlie, and learnedlie hee hath answered *Cam-
pion, Saunders, Duree, Stapleton, William Reynolds, & Bellar-
mine*, any man that hath an incorrupt eye may see and dis-
cerne. And if *T.W.* be the author of this pamphlet (as I no-
thing doubt but hee is) he may remember that one which
had conference with him, did write a brieft Epistle vnto
him, and did therein set downe short syllogismes concer-
ning the controuersies of praier to Saints, and the sacrifice
of the Masse, and required to haue the like short syllogis-
mes set downe of him for the defence of his assertions, and
could not receiue one, but a long tedious discourse con-
cerning praier to Saints, which was confuted, and ne-
uer defended. But whether answeres be brieft or long, it
maketh no matter, so that they be learned, sound and true,
to the effectuall confuting of the errour, and satisfying of
the reader. Now as touching certaintie which you say,
but doe not shew, that our Religion lacketh: I answer
and auouch that our Religion is farre more certaine, con-
sonant, and agreeable to it selfe, then the doctrine of the
Church of Rome is: the which if I do not effectually proue
hereafter in place more conuenient, I will not require any
man (to vse your owne words) to accept, or affect it. But
with what forehead can this man charge our doctrine with
want of perspicuitie, seeing hee cannot bee ignorant how
obscure, darke, and intricate the popish Religion and doc-
trine is; as may appeere by their manifold, both curious
questions, and intricate distinctions, which be their chiefe
shifts, to elude the plaine truth. And if any would see how
darke the doctrine and writings of Papists are, let him
looke into the Schoolemen, *Tho. Aquine, Io Scotus, Alex-
ander de Hales, Gabriel Biel*, and many such other, amongst
whom he may finde as much certaintie, vnitie, and perspi-
cuitie of doctrine, as hee may in hell. But how we study for
perspicuitie, and seeke to make all matters plaine, both in
our preachings, and in our writings, auoyding all curious
questions,

questions, and intricate and needlesse distinctions; we appeale to the consciences of al that reade, and heare vs. As touching your method concerning errors in doctrine, and inordinate affections in manners, if you can proue, that our wits be inueigled with them, and our liues stained with these, more then wee can prooue euen your holy Fathers the Popes, forsooth *Peters* successors, and *Christes* vicars haue beene, you shall winne the victorie. You seeme to attribute too much to our very naturall faculties, to the iudging and discerning of truth proposed, not considering the corruption of our naturall faculties by sinne, how both the minde is blinded, and the will peruered. Our Sauour *Christ* saith, The light shineth in darkenesse, and the darke-*Iohn 1.5.* nesse comprehendeth it not: Saint *Paul* saith, that anima-*1. Cor. 3. 14.* *lis homo*, the naturall man perceineth not the things of the spirit of *G O D*, for they are foolishnes vnto him: neither can hee know them because they are spiritually discerned. But of this I forbear to speake any more, and also will leaue the other wast words in your letter, and doe come vnto your articles of faith.

The Pamphlet.

The first article concerning knowledge
and faith.

The Protestants haue no faith, nor Religion.

THe Protestants haue no faith, no hope, no charitie, no repentance, no iustificacion, no Church, no alter, no sacrifice, no Priest, no Religion, no *Christ*, the reason is; for if they haue, then the world was without them, for a thousand yeeres (as they themselves must needs confesse: videlicet all the time their Church was eclipsed) and 1500. as we will prooue by all records of antiquitie, as *Histories*, *Councils*, monuments of ancient Fathers: Whereby it plainly appeareth, that the Synagogue of the *Iewes* was more constant in continuance, & more ample for place, then the Church of *Christ*. For the haue had
C 3 their

^aIsa. 60. 11.^bMath. 16. 18.^ccap. 18. 20.

their synagogue visible in diuers countries, euer since Christs death and passion, euen untill this day; which is the very path to lead men into Atheisme, as though Christ were not as yet come into the world^a whose admirable promises are not accomplished, whose assistance hath failed in preserving his Church, vnto the worlds end, whose presence was absent many hundred yeeres, before the finall consumation: and consequently they open the gap to all Machinillians, who say that our Saviour was one of the deceiuers of the world, promising so much concerning his Church, and performing so little.

Answer.

¹Jam. 2. 19.¹Cor. 13. 7.

Faith.

Hope.

Charitie:

¹John. 3. 14.

Looking in this first article to haue found a syllogisme, which this worthy writer vseth in some articles following, but heere for want of a good *medium* (as it may sceme) to frame one by, hath omitted; I found a false assertion, and a foolish probation. The assertion that we haue no faith. Haue we no faith? The Deuils haue some faith: Saint *James* saith, The Deuills belecue & tremble and haue wee no faith? wee are much beholden vnto you for your charitable opinion of vs. You are by the doctrine of Saint *Paule*, not to thinke so euill, but to hope the best of them that professe Iesus Christ, and his holy Gospell. But to this your false and slanderous assertion, I will oppose a true affirmation and confession. Wee belecue all that God hath deliuered to vs by *Moses*, the Prophets, and Apostles, in the old and new Testament: yea we belecue the contents of the Creeds of the Apostles, *Nicene*, & *Athanasius*: and yet haue we no faith? Wee hope to passe hereafter from death vnto life, and to bee partakers of that kingdome of glory, which God hath promised, and Iesus Christ hath purchased for all those that truly belecue in him. We trust that we haue *Charitie*, & loue both towards God and man, although wee confesse not in such full and perfect measure as wee ought to haue: Wee with Saint *John* say, Hee that loueth not his brother abideth in death.

death. Wee acknowledge *repentance* to bee one of those *Repentance.*
chiefe heads wherein the summe of Christianity is com-
prised. Saint *Marke* setting forth the summe and substance
of Christes doctrine, comprehendeth it in these two, *Re-* *Marke 1:16.*
pent and beleene the Gospell: so did saint *Paul*, witnes- *Acts 20:21.*
sing both to the *Iewes*, and to the *Grecians* the *repentance*
towards G G D, and *faith towards our Lord Iesus Christ*.
We beleue to be iustified not by our owne works of righ-
teousnes (which wee vnprofitable seruants, and prodigall *Iustification.*
children haue done) nor by the merits of any Saints in *Luke 17:10.*
heauen or in earth, but by the mercies of God, purchased *1 Cor. 1:31.*
vnto vs by the blessed and bloudy merits of Iesus Christ,
and applied vnto our soules by the band of faith, by the
which Christ doth dwell in our hearts, and is made ours. *John 3:36.*
We beleue that wee are true members of that holy Ca- *Rom. 3:25.*
tholike Church, which is Christes mysticall body, and *1 Cor. 4:5.*
whereof hee is the head, which is the spouse, and hee the *Ephes. 2:8.*
bridegroom: which is his flocke, and he the shepeard: *Ephes. 3:17.*
which is the heauenly Hierusalem the Mother of vs all: *Church.*
finally which is the number of Gods elect and chosen peo- *Galath. 4:26.*
ple, that shall rest with *Abraham Isaac* and *Iacob*, in the *Matth. 8:11:*
Kingdome of Heauen. And wee know that wee haue per-
ticular and visible Churches, wherein Gods word is more
truly preached, the Sacraments seales of the word, are
more purely ministred, and Gods name more faithfully
inuocated and called vpon, then in any or all the Romish
Synagogues. Indeed wee haue no Idolatrous *Altars*, to
offer either carnall or externall sacrifices vpon, as though *Altars.*
Christes sweet smelling sacrifice were not yet offered: but
wee haue *Mensam Domini* the Lords Table, where-vpon
we minister the Supper of Christ, which is a holy Sacra- *1 Cor. 10:21.*
ment of Christes body and bloud giuen for vs, a memoriall
of his death and passion, and a pledge of our redemption
and saluation purchased thereby. Wee haue that sweete
smelling and sufficient *Sacrifice*, which Iesus Christ by his
eternall spirit offered without faule vnto G O D, to purge *Sacrifice.*
our consciences from dead workes to serue the liuing G O D. *Hebre. 9:14.*
As for the sacrifice of the Masse, as being iniurious to the
said

Priests.

Religion.

Rom. 3.

Christ.

1. Tim. I. 15.

John. I. 29.

Matth. 17. 5.

1. Cor. 4. 3.

Faith.

Epipha. in An-
corate.

said sacrifice of Iesus Christ, which he once, for all, and for euer offered vpon the Altar of the Crosse, wee deny, and desie. We haue no shauen nor greased *Priests* to offer the said false and forged sacrifice of the Masse: but wee haue priests, pastours, or ministers, how-so-euer wee terme them, according to the ordinance of Christ, to preach his holy Gospell, and to administer his sacraments to his Church. We haue and vse that *religion* which hath the testimonie of the law and prophets, and wherein the true worship and seruice of God, according to his will revealed in his holy word is contained: your *idols*, and superstition we flee and forsake. Finally, we haue that *Christ*, which came into this world to saue sinners, and which is that Lambe of God, that taketh away the sinne of the world, whom we acknowledge more soundly to be our onely high prophet, to instruct vs in the will of his father, whose onely voyce wee must heare; our onely high priest, with the sacrifice of his body and bloud once offered to redeeme vs, and reconcile vs vnto GOD; our onely mediator and intercessor to sitte for euer at the right hand of God to make intercession for vs; and our onely high King, to deliuer vs out of the hands of our enemies, to giue lawes vnto our consciences, and to rule vs with the scepter of his holy word, then the Pope, and all his adherents doe. This our true confession where-vnto God and our consciences bee witnesses; we oppose to your false and slaunderous obtrection and accusation, saying with Saint Paul; *Wee passe very little to bee iudged of you, or of mans iudgement*; and with him also exhort you, *not to iudge before the time, vntill the Lord come, who will lighten things that are hid in darke-nesse, and make the counsels of the hearts manifest, and then shall euery man haue praise of God*. Further I doe exhort you that take vpon you so seuerely to censure and iudge others, carefully to take heede to your selues, that you haue not a false *faith*, grounded not vpon Gods promises, contained in his word; but vpon mans deuises and traditions, which as *Epiphanius* saith, is worse then no faith. *Χειρόν ἐστιν ἀνομία τῆς ἀπιστίας*; and that you bee not voyde of

of true *hope*, by teaching the doctrine of doubting (where-
of I shall speake hereafter) and by fearing to be after death
throwne into the fire torments of purgatorie : and that
you want not true *charitie*, in iudging so falsely and mali-
ciously, and persecuting vs so cruelly, as you vse to doe,
when time and powre serueth you : and that you haue no
true *repentance*, nor remorse of conscience for sinne, in
persisting so obstinately in damnable doctrine, and abo-
minable idolatrie : and that by leaning to your owne
righteousnesse, and the merites of other men, which were
sinners themselues, you loose not that true *iustification*
which is *the righteousness of GOD, by the faith of Iesus*
Christ vnto all and vpon all that beleene, which is onely
able to stand and discharge vs before the iudgement seate
of Iesus Christ, and is the onely strong staffe to leane vpon,
to leap ouer the ditch of damnation, and beware (I say)
that you leaning vpon the weake reede of your owne me-
rites and others, fall not into the middest thereof, from
which there is no rising : take heede you be not of the ma-
lignant *Church*, which heareth not the voice of Christ,
and wherein that man of sinne, and sonne of perdition
sitteth and raigeth : and that you haue not such Idola-
trous *altars*, as *Iereboam* had, against which the man of
God cried, and vpon which the like iudgement of God fell,
as hath done vpon yours now : And that you haue not a
false forged *sacrifice*, which appeaseth not, but dailie pro-
uoketh Gods wrath against you, and that you bee not
without Priests to teach the law of God truely, but haue
swarmes of such Priests, as say not *where is the Lord*, and
know not GOD, but prophesie in Baal, which haue gone
out of the way, and haue caused many to fall by the law
&c. Beware that you bee not without *Religion*, remem-
bring the saying of *Lactantius* : *Quare non est dubium, quin*
religio nulla sit, ubicunque simulachrum est : Wherefore
there is no doubt, but that there is no Religion, where so-
euer an Image is. Finally, I say againe and againe, beware
that you forsake not the true Christ, and worship Anti-
christ, sitting in the western Babylon built vpon seauen

Hope.

Charity.

Repentance.

Iustification.

Rom. 3. 22.

Church.
2. Thessal. 2.

Altars.
1. King. 13. 2

Sacrifice.

Priest.
Ierem. 2. 8.
Malach. 2. 8.

Religion.
Lactant. de ori.
gi. erroris lib. 2

cap. 19.
Christ.
August. de ci-
uitate dei lib.
18. cap. 2.

Apoc. 17. 9. 13 billes, which in the daies of Saint *Iohn* raigned ouer the Kings of the earth: wherefore bee not so rash in iudging so hardly and vncharitably of others, but examine and iudge your selues, that you bee not iudged of the Lord. But I now come to your pithie probation of this your vncharitable and shamelesse assertion. The reason you say is: *For if they haue, then the world was without them for a thousand yeares (as they themselves must needs confesse, videl. all the time their Church was eclipsed) and for 1500. as wee will prooue by the testimonie of all recordes of antiquitie, &c.* Wherevnto I answer, that if wee take the world in that sense, which the scripture sometimes doth, for the multitude and societie of them, *Whereof the diuell is prince: which hateth Christ and his true disciples, which is set upon wickednesse: for the which our Saviour Christ refused to pray saying, I pray not for the world: and whereof Iudas (not Iscariot) did say, what is the cause, that thou wilt shew thy selfe to vs, and not vnto the world?* In this sense I may grant that the world hath not had these gifts of Gods grace these thousand yeares, and put another thousand and more vnto them. But if we take the world more generally for this great Globe, and all the inhabitants thereof, then prooue by the testimonie of all antiquitie that the doctrine which wee teach and professe hath not beene these 1500. yeares in the world, and wee will yeeld, and you shall winne the victorie. But it is vsuall with you and your fellowes to make great and braue bragges to amaze the simple and ignorant; and to bring small and poore proofes (as you doe here none at all) to perswade the wise and learned: great braggers are no great doers. In decde wee confesse that the Church is well compared by Saint *Augustine* to the Moone. For as the Moone receiueth her light from the Sunne: so doth the true Church receiue her light from Iesus Christ the sonne of righteousness. And as the Moone is sometimes in the full, and shineth in full brightnesse, and sometimes is in the waine, and sometimes is eclipsed, and doth little appeare: even so the Church is sometimes in the full, and shineth

in full brightnes and glory as in the Apostles times, and diuers hundreth yeares after it did: sometimes it is in the waine and eclipsed, as for many hundred yeares last past it hath beene, in which that Apostasie from the faith is come, which Saint *Paule* by the spirit of God foresheved, and the euent hath proued by Mahometisme in the East, and Papisme in the West. During which time although the Church hath beene driuen into the wildernes, and the light of true doctrine (which is the soule of the Church) hath beene eclipsed, yet they haue neuer vtterly perished. For in all ages God in mercy hath reserved a remnant according to the election of grace, by whome the light of his truth hath beene preserued, and in whom those admirable promises of his mercy haue beene performed. These haue beene, not proud Popes treading vpon Emperors necks, deposing them from their Crownes and Kingdomes, raising bloody battels, and pouling and spoyling Christian countries with greuous and horrible exactions and deuises, as might be shewed: not carnal Cardinals, Princes, peeres, hauing 200. and 300. benefices a peece, as *Gerson* and *Clamagis Parisian* Doctors before named doe as- firme, not Popish blind prelates, Abbats, Monkes, priests, &c. wallowing in all worldly wealth, and for the most part in great filthines of life, as hereafter I will shew: but such as the Apostle speaketh of, that haue beene tried by mockings and scourgings, yea by bondes and prisonment, which were stoned, hewen asunder, tempted, slaine with the sworde, wandred vp and downe in sheep-skinnes, and in goates-skinnes, destituted, afflicted and tormented, whome the world was not worthy of, which wandred in wildernes and mountaines, and denues, and caues of the earth. Such were these good people (in the time of the foresaid apostacie) the *Waldenses* and *Pauperes de lugduno* dispersed in diuers countries, as namely Calabria, Sauoye, Prouence in France, of whom many both long ago in sundry places and diuers times were burned, as it is written in the old booke cailed *Fasciculus Temporum*: and also of late yeares were most cruelly and vnmercifully perse-

2. Thes. 2. 3.

1. Tim. 4. 1.

Apoca. 12.

Rom. 11. 5.

Gerson tom. 1.

de defect. Viro-

rum ecclesiast.

Nicol. Clama.

de corrupto

statu ecclesie.

Hebre. 11. 36.

Actate. 6. fol.

84.

See acts and
monuments
tom. 1.

*Ibidē fascicul.
temporum,*

Vincēt Bellua.

*Spec. Histor.
lib. 2. cap.*

103. Aston.

*hist. part 3. ti-
tull. 10.*

cap. 1. Sect. 4.

*Crant. in me-
tropo: lib. 8.*

*cap. 18. & lib
10. cap 9.*

*Aeneas Syluius
epist. 130. pag.
677.*

*Frosard fol.
34.*

cuted in Merindoll, the valley of *Angrone, Luferne*, and Saint *Martin*: Such were they that were called Begardi, of whom to the number of 114. were burnt at *Paris*, as the foresaid booke *Fasciculus Tempo.* sheweth. Such were they that were called *Albigenses* inhabiting especially about Tholossa in France, of whom by the procurement of that false Frier, and superstitious Hypocrite *Dominicus* an hundreth thousand were destroyed, as writeth *Bernardus Lutzenburgus*, & anno 180. were together burned, as both *Antoninus* the Arch-bishop of Florence writeth, and *Bellermine* himselfe confesseth. Such were they of whom *Albertus Crantius* writeth, which in Sueuia publicly preached, that the Pope, bishops and prelates were heretikes and Simoniakes; that the begging Friers did peruert the Church with their false preachings, for the which they were persecuted and some burned. Such were they in Bohemia and Morauia in great number, with whom *Aeneas Syluius* (who was Pope called *Pius* the second) hauing had conference, writeth thus of one of them.

Finitis sermonibus istis assurrexit vnus de primoribus Thaboritarum, & animo satis inflato, quid tu nobis, inquit apostolicam sedem tot verbis amplificas? Nos Papam & Cardinales auaritia seruos nouimus, impatientes, inflatos, tumidos, ventri ac libidini deditos, ministros scelerum, diaboli sacerdotes, & Antichristi praecursores, quorum deus venter est, pecunia calum. That is, when these speeches were ended, there did rise vp one of the chiefe of the Thaborites, and with an hautie mind said, What dost thou amplifie to vs in so many wordes the Apostolicall seate? wee know that the Pope and the Cardinals bee slaues to couetousnes, impatient, proud, arrogant, giuen to the bellie, and filthie lust; the ministers of wickednes, the priests of the diuell, and the forerunners of Antichrist, whose God is their bellie, and whose heauen is money: such also was *Arnoldus Brixianus*, persecuted by that proud English Pope *Adrian* the fourth, anno 1155. *Iohn Rochetailida* burnt at Auinion by Pope *Clement* the sixt 1345. *Michael Cesenas* burnt 1322. *Iohn Wickliffe*, who died 1387. and after his death his body was burnt.

burnt. Two Franciscan Friars burnt at Avinion by Pope *Innocent* the sixt 1354. Two others burnt at London 1357. *William Swinderby* burnt 1401. *William White* burnt 1428. *Peter Clarke*, and *Peter Paine* 1432. persecuted and forced to flee into Bohemia. *Thomas Rhedonensis* burnt at Rome 1430. *Mathews Palmerius* burnt at Florence, as witnesseth *Sabellicus*. *Dulcinus* of Nouaria and *Margaret* his wife burnt about the yeare of our Lord 1304. *Iohn Hus* and *Hierome* of Prage burnt at Constance 1415. 1416. *Hieronimus Sauonarola* burnt at Florence 1499. These and many such other that might bee produced with their faithfull fauourers and followers, were the true Church of God, in whome his mercifull promises were performed. These are they that haue mourned in Zion, that haue lamented and cryed for all the abominations that haue bene done in Ierusalem, or rather in Rome, that were killed for the worde of GOD, and for the testimonie which they maintained, and which came out of great tribulation, and haue washed their robes in the blond of the Lamb. But these now haue beauty for ashes, the oyle of ioy for mourning, the garments of gladnes for the spirit of heavines, and are trees of righteousness, the planting of the Lord, in whome he is glorified, they bee now under the altar, and are in the presence of the throne of GOD and serue him day and night in his temple, and bee that sitteth on the throne doth dwell among them, neither doth the sunne light on them, neither any heat. But this man will say, that these were condemned and punished by the Church for heretikes. I confesse they were so, euen as the Prophets of God, Christ our Sauour, and his holy Apostles were before them condemned by the Prelates and Priests of the Church of Israel, which carried the countenance of the Church of God, as much and more rightly then the Pope and his prelates now doe. Neither were these so few in number, but that by confession of some popish writers, the Romish false faith was sometimes in danger to haue bene subuerred by them. *Wernerus* a Charterhouse Monke of Colen in his fore-said booke called *Fasciculus temporum* of Colen in his fore-said booke called *Fasciculus temporum*

Polychron. lib 6.

Polidor Virg. lib. 19.

Anton. part. 3. titull. 22. cap. 10.

Sabell E. ne. 10. lib. 4.

Isa. 61. 3.

Ezech. 9. 5.

Apoc. 6. 9. 19.

Apoca. 7. 14.

Isa. 61. 3.

Apoca. 6. 9.

7. 15.

Fascicu Tem. po. etat. 6. fol: 7. 8.

*Fascicu. Tom.
a tat 6. fol.
78.*

1233.

Fol. 80.

Iob. 15. 18. 19

Iob. 17. 6. 9.

Apoca. 12. 1.

writeth thus: *Fuerunt nihilominus postea quidam subtilissimi heretici. qui istam heresim Waldensium defendere conabantur, & plura regna & populos deceperunt:* that is, notwithstanding there were afterwards some most subtil heretikes, which went about to defend this heresie of the Waldenses, and deceiued (or rather truely instructed) many kingdomes and nations. And againe, hauing made mention of certaine Popish doctors in those daies, as *Hugo Cardinalis &c.* hee hath these words: *Quos diuina bonitas misit pro fidei defensione, alioquin tota pene fides periisset propter heret. eorum multiplicitem, & subtilitatem simul & potentiam:* that is, whome God sent for the defence of the faith, for otherwaies it had like wholly to haue perished by reason of the multitude, subtiltie and powre of heretikes. It appeareth by the testimonie of this Popish Monke, that in those daies there were verie many of them whom hee falsely calleth heretikes. And whereas these detested the enormities and abominations of the Church of Rome, and maintained the same substantiall and fundamentall points of doctrine that wee doe, (as it appeareth by the articles obiected vnto them that they did) how doth this man say that our religion was not these 1500. yeares in the world? It was in the world, but hated of the world, which hated Christ: yet was it constantly confessed euen to death of them whome God the Father hath giuen to Christ out of the world. Hereby it may sufficiently appeare, that the Synagogue of the Iewes hath not been more constant in continuance, nor more ample in place, then the true Church of Christ hath beene. In deed it may bee, that the Synagogues of the Iewes haue continued in some certaine places more constantly, then the true Churches of Iesus Christ haue done: Yet herevpon it doth not follow, that either Gods admirable promises haue not beene performed, or that the true Church hath perished. It is not the Synagogue of the Iewes, but the true Church of God, that is clothed with Christ the Sonne of righteousness, treadeth vnder her feete earthly things, which be mutable as y^e moone, & is adorned with

with the doctrine of Christs twelue Apostles, which is forced to flee into the wildernes. *Chrysostome* saith well: *Ecclesia est tabernaculū à deo fixum non ab homine: ab uno loco in alium fugit, sed non à pietate ad impietatem fugit*, that is. The Church is the tabernacle which God hath pight & not man, shee fleeth from one place to another, but shee neuer fleeth from Godlines to impiety and wickednes. As *Barabas* found here more fauor with the prelates and priests of Iudah and Ierusalem, then Iesus Christ the Sonne of God did: So the Popes and Iewes Synagogues haue found more fauor, and more quietly rested in this wicked world then the true Church of Iesus Christ hath done. As euen in Rome the Iewes, professed & open enemies of our Saviour Christ, haue had and yet haue their synagogues, and liue (paying their tributes) in as great quietnesse and safety, as the Curtizans & Whores of Rome doe, which pay yearely to the Pope twenty thousand duckates. It is written in the pontificall, that at the coronation of the Pope, and in his procession to y^e Church of *Laterane*, the Iewes vse to meete him, and making curtesie do offer the law to him, to whom hee giueth a gentle answer. But whereas the foresaid *Arnoldus Brixianns* a great learned man reprobued the errors & enormities of the Church of Rome, *Adrian* y^e fourth our proud countriman (who rebuked the Emperour for holding his wrong stirrop) would not go vp the Church of *Laterane* to be consecrate, vntil he were driuen out of Rome. There was also one *Arnulphus* in Rome a Godly man, whom many of the inhabitants thereof acknowledge for a true disciple of Christ, that was there murdered by the priests for inueighing against their wickednes. Also in a towne neere Rome called *Polc*, the Lord therof with many others were counted heretikes, for saying that none of them which followed *Peter* were y^e true vicars of Christ, but such as followed the pouerty of Christ. These Pope *Paulus* the second persecuted & contumeliously intreated, as *Platina* & *Sabellicus* do write. Hereby wee see that it is a thing more allowable in Rome, to deny Christ as y^e Iewes do, then to meddle with y^e Popes triple crowne, or to reprobue his pride, & enormities.

This

*Chrysostom in
psal. 114.*

*Cornel. Acrip.
de Vanitate
Scient. cap. 64.*

*Platina in
Adria: 4.*

*Platina in Ha.
norio. 2.*

*Platina in
Paulo. 2.
Sabellicus En-
nead. 10. l. b. 7.*

This our doctrine of performing Gods admirable promises not in proud Popes, and wicked worldlings, but in the faithfull which feare God, tremble at his word, and are for the most part hated and persecuted in the world, doth neither shew the path to Atheisme, nor open the gap to Machiuilian deuises, which by the testimonie of some Papists themselues are no where sooner learned then in that schoole, wherein T. W. the author of this slanderous libell, hath beene (as I suppose) too much and too long trained. I meane the schoole of Iesuites, of whome *William Watson* a Popish secular Priest in his booke of *Quodlibets* lately published doth thus write; *Many Atheal paradoxes be taught in the Iesuites conclaue, or close conuenticles. Aga. Questionlesse the Iesuits want neither art nor euillwill, nor yet malicious meanes to effect it, as hauing vsed from the beginning more Machiuilian deuises, and Atheal practises in secret conference by their inferior agents with schismatikes, yea and with our common aduersaries, then with catholikes. Againe: It must needes follow, that there is not a Iesuite in al England this day, but hath a bitter smack of father Parsons impiety, irreligiosity, treachery, treason, and Machiuilian Atheisme. Againe: neither Machiuel, nor any that euer yet was in Europe came neere unto the Iesuites for Atheal deuise to prevent the stopples of their stratagems, and to further their proceedings. Againe: But I call them Iesuiticall (that is, the faction of the Iesuites) by abbreviation to auoide circumlocution, in one word expressing them to bee a factious, seditious, ambitious, auaritious, treacherous, traisterous, Machiuilian, Atheall consort, that abusing the rules of their society, &c. By the iudgement of this Popish Priest, let the good Reader consider who they bee, that shew the path to Atheisme, and open the gap to Machiuilian deuises.*

*Quodlib. 1.
art. 9 pag. 21.
Ibidem.*

*Quodlib. 4.
art. 4. pag. 112*

*Quodli. 9. art. 7
pag. 314.*

*In the appendix to the
Quodli. pag.
346.*

The Pamphlet.

The learned Protestants are Infidels.

2. Article.

WHosoever buildeth his faith vppon his owne private and singular exposition of Scripture, is an Infidel. But all learned Protestants in England build their faith vppon their owne private exposition of Scripture: Ergo, all the Protestants of England are Infidels. The Maior cannot bee denied: Because faith must be infallible, and impossible to be erroneous or changeable: But faith which is builded vppon private exposition of Scripture, is subiect to error and change, and consequently vpon better aduice & consideration may be altered. The Minor I proue: for either they build their faith vppon their owne private opinion, in expounding of Scriptures, the exposition of the Church, the Fathers, or Councels: but not vppon these three: Ergo, vpon their owne private exposition.

Some Protestants allow the Fathers, and their expositions, so far forth as they agree with Gods word, & no farther: but this is nothing else but to delude the world: for what meane they when they say they wil allow the so far forth as they agree with the Scriptures? Meane they perhaps, that if the Fathers bring Scriptures to proue any point of Religion now in controuersie, to allow that point as true? If so, why then reiect they S. Augustine and other Fathers, who bring Scripture to proue prayer for the dead? yea and all controuersies almost in Religion, the Fathers proue by Scripture when they dispute vpon them. Or perhaps they mean to admit the Fathers, whe they alledge Scripture, but in such matters as euery Protestant shal allow of, or that they bee doubtfull, or seeme in some sort or shew to be conformable to their fancies, and fit their new coined Gospell, and in this sense who seeth not, that euery paltry companion will make himselfe, not only expositor of Christs word, but also will prefer his exposition before all ancient Fathers, when they daunce not after his pipe, and consent not with his heresies.

Aug: lib: de cura: Agen: pro mortuis.

E

Answer.

Answer.



Here wee haue a syllogisme, to the *Maior* or first proposition whereof, I answer that they which vniuersaly in all maters and doctrines of saluation doe follow priuate and false expositions of the Scripture, bee Infidels : but in some places of Scripture a man may follow a priuate and false exposition of the Scripture, and beleeue the same to bee true, and yet bee no Infidell. *Hilary* followed a priuat and false exposition of the place, *Come behind mee Sathan*, and *Ambrose* of *Peters* deniall of Christ, and *Hierome* in like manner of *Peters* dissembling with the Iewes, Galat. 2. yea, and all the Fathers haue in sundry places of Scripture followed priuat and vnttrue expositions, and haue beleeued the same to bee true, and yet they were no Infidels. Saint *Augustine* saith well: *Quisquis igitur Scripturas diuinas, &c.* Who-soeuer therefore doth thinke him-selfe to vnderstand the holy Scriptures or any part of them ; so that by that his vnderstanding, hee doth not edifie and build this double loue of God and of his neighbour, doth not yet vnderstand them. But whosoever doth draw such a sence or exposition from them, as may be profitable to the edifying of this loue, and yet doth not deliuer that which he whome hee readeth shall be proued in that place to haue ment, is not dangerously or wickedly deceiued, neither doth hee at all lye. And againe, *Sed quisquis in Scripturis aliud sentit quam ille qui scripsit, illis non mentientibus fallitur: sed tamen ut dicere coeperam &c.* But whosoever in the Scriptures doth conceiue any other sence, then he that did write it did meane, he is deceiued although the Scriptures do not lye : yet as I began to say, if he be deceiued by that sence which doth edifie loue and charity, which is the end of the commandement, is so deceiued, as if a man missing and leauing his way, yet goeth by the field thither, whither the way doth lead him. Hereby you may perceiue that euery one which followeth a priuat

*Hilary in
Matth cap. 16
Ambros in Luc
lib. 10.*

*August. de
Doctr. Christ.
lib. 1. cap. 36.*

Ibidem.

priuat or false exposition of some place of the Scripture is not an Infidell.

But to leaue this, and to come to your *Minor* or second proposition, I auouch the same to bee false and doe deny that we build our faith vpon priuat or false expositions of the Scripture. We say with Saint *Peter*, that no prophesie of the Scripture is of any priuat interpretation. But we are to take that sense which the holy Ghost intendeth and meaneth. And we say, that many things be most plaine and euident in the holy Scriptures, so that the simplest may vnderstand them, and get knowledge and comfort by them.

2. Pet. 1. 20:

So *Chrysostome* saith: *An ista aliquam expositionem desiderant? an non clara sunt, etiam vehementer stupidis: i.* Doe these neede any exposition? are they not cleere and manifest, euen to those that be very dull. So Saint *Augustin* saith, *Quadam in Scripturis tam manifesta sunt, ut potius auditorem quam expositorem desiderent: i.* There be some things in the Scriptures so manifest, that they require rather a hearer, then an expounder. So saith *Iustinus Martyr* *ἡμεῖς τοὶ θεοὶ οὐκ ἐν ὁμοιοῦσι μὲν ἀλλὰ ἀναμνηστικῶς ἀπὸ τῶν ἁγίων γεγραμμένων ἐξηγᾶμεθα διόμοιων, ἀλλὰ μὲν ἀκροθίως: i.* Marke & giue heed

Chrysost. ad Rom. Hom. 19.

August. in Evang. Ioannis tract. 50.

Iust. Mar. tyr dialo. περὶ τῆς πίστεως. page. 68 edit. Robert. Stephan.

to those things which I shall recite out of the holy Scriptures, which neede not to be expounded, but onely to be heard. And whereas we confesse that there be some things hard in the Scriptures, wee say that the same are to bee vnderstoode and expounded by conferring them with other places of the Scriptures. And that no forraine or priuat exposition is to bee brought to them, but that which is gathered out of the Scriptures them-selues. So

Chrysostom saith: *Scriptura seipsam exponit, & lectorem erare non finit: the Scripture expoundeth it selfe, and suffereth not the reader to erre.* Againe, *Semper enim quando quid obscurum loquitur seipsum iterum interpretatur.* When-
In 2. Cor. 13. mil. 9.

soever *Paul* doth speake any thing obscurely, he doth alwaies expound him-selue. So saith Saint *Augustine*, *Magnifice igitur & salubriter, &c.* that is, The holy Ghost hath so excellently and holesomely tempered the holy Scriptures, that with plaine places, hee doth put away hunger, and

Chrysost. in Gen. homil. 12.

In 2. Cor. 13. mil. 9.

August. de doctr. Christi. lib. 2. cap. 6.

Basil Quest.
comp. explic.
quest. 267.

Idem Hexam.
homil. 4.
Irenaeus lib. 3.
cap. 12.

Theodor dia.
log. 1.
Hilarius de
trinitate lib. 9

Distinft. 37.
cap. Relatum.

Aeneas Silvii
us epist. 130

with obscure places take away lothfomnesse. For there is nothing gathered from those hard places, which is not to be found most plainely vttered in others. So Saint Basil saith: *Qua ambigua sunt & tectè dicta esse in quibusdam diuina scriptura locis videtur, ea ab aliis locis manifestis declarantur*: that is, What things be doubtfull, or seeme to bee couertly spoken in some places of holy scripture, the same are expounded by other plaine places. Againe: *Ecce nunc audi ipsam seipsam declarantem scripturam*. Behold now, heare the Scripture expounding it selfe. So saith Irenaeus, *Ostensiones quae sunt in scripturis non possunt ostendi nisi ex scripturis*: The expositions which bee in the Scriptures cannot bee shewed but out of the Scriptures: So Theodoretus saith, *Ὁρθο. ὁ δὲ τοῖς ἑτέροις ἐκ τῶν ἰδίων. αὐτοῦ τοῦ θεοῦ τοῦ γὰρ τοῦ εὐαγγελιστῆς ἐκ τῶν ἰδίων ἐστίν.* i. Thou needest no strange exposition. For the Euangelist expoundeth himself. So Hilarius saith: *Dictorum intelligentia aut ex praepositis aut ex consequentibus expectetur*. The vnderstanding of the sayings is to be looked for either of those things which go before, or those that follow after. So Clemens saith: *Ex ipsis scripturis sensum capere veritatis oportet*. From the scriptures themselues we must take the sense and exposition of truth. Finally, so Pope Pius the second: *Ab ipsa scriptura recipiendus est sensus veritatis*: The vnderstanding of the truth is to bee receiued from the scripture it selfe. Now how carefully and diligently wee endeouour to doe this, that is to expound the holy Scriptures truely and sincerely, by the Scriptures themselues, God knoweth, our writings & sermons do shew, and the consciences of those that reade and heare them can witnesse with vs. And this is also an argument hereof, that you cannot bring forth any places of the Scriptures which wee falsely expound, or seeke violently and wickedly to wrest from the true and simple sence of the holy Ghost, contained in the holy scriptures. The which this cauiller should haue done, and thereby declare how wee build our faith vpon priuate and false expositions. But let vs see and examine his prooffe of his Minor, which is, that because wee build not our faith vpon the exposition of the Church, the Fathers, or Councells; there-

therefore wee build vpon our owne priuate exposition . I
 answere, that although we reuerence the iudgement of the
 true Church of God, the holy Fathers and Councils, yet by
 this that I haue before alledged it plainly appeareth, that
 we are to fetch the sense and exposition of the Scriptures,
 not from them, but from the scriptures themselues . And
 wheras you by the Church do meane the Romish Church,
 I will shew hereafter that shee hath corrupted and falsely
 expounded the scriptures . As touching the Doctors, we
 are not bound vnto their expositions, which sometimes be
 not found, and sometimes differ among themselues : Yea *Card. Caieta-
 nus in prefati-
 one in lib. 5.
 Mosi.*
 Cardinall Caietanus plainly auoucheth this, and doubt-
 eth not to bring sometimes senses and expositions to the
 scriptures which be not in all the Doctors . His words be
 these: *Nullus itaque detestetur nouum sacra scriptura sensum,
 ex hoc quod dissonat à priscis doctoribus . Sed scrutetur per-
 spicacius textum ac contextum scripturae, & si quadrare in-
 uenerit, laudet Deum, qui non alligauit expositionem scriptu-
 rarum sacrarum pristorum doctorum sensibus, &c.* that is, Let
 no man hereupon detest or dislike a new exposition of the
 holy scripture, because it dissenteth from the old Doctors.
 But let him more sharply search the text and Coherence
 of the scriptures, and if hee finde it to agree therewith, let
 him praise GOD, who hath not bound the exposition of
 the holy Scriptures to the senses and expositions of the an-
 cient Doctors . Yea Bishippe Fisher a great patrone of the
 Popes, doubteth not to affirme, that many things in the
 Gospell and other scriptures bee now more exactly discus-
 sed, and more plainly vnderstood, then they were of old
 time of the Fathers, and that there be yet many obscure and
 hard places which will be much better vnderstood of the
 posteritie,, *Andradus* also the Iesuite, as he doth defend
Caietane in the one, so doth he ioyne with *B. Fisher* in the
 other, as the learned may reade in his defence of the triden-
 tine faith, *lib. 2. pag. 160. et 161.* where by it appeareth
 that their iudgement was, that the exposition of the scrip-
 tures is not to bee tied vnto the Fathers, and then much
 lesse to the Councils, which doe not expound in order

the bookes of the scriptures (as the Fathers did) but onely examined some places, and discuffed some Doctrines which were in controuersie. Moreouer, whereas Saint *Augustine* in his foure bookes *de doctrina christiana* entreateth largely of the exposition of the Scriptures, and giueth many good and learned lessons concerning the same, and namely seauen rules of *Ticonius* the *Donatist* which hee commendeth, and calleth them keyes to open the scripture: neither he, nor *Ticonius* doe make mention of these rules, which the author of this pamphlet doth here set downe, nor referre vs vnto them. Therefore these bee new coined rules of your owne, voyde of the testimony of antiquitie. But that the Christian reader may see, who they be that build their faith vpon priuate and false expositions of the scripture, let vs come to the examination of some particular places of the scripture, and see who they be that follow priuate and false expositions. The wordes of our Sauour Christ: *drinke ye all of it*, they expound that Christ spake them onely to his Apostles, which (as they terme them) were Priests: and therefore this bindeth Priests to drinke of the Cup, but not the lay people. So saith *Iohn Fisher* the Bishop of Rochester: *Bibite ex eo omnes. Quae verba procul-dubio solis erant dicta sacerdotibus, quibus & potestas tum fuerat collata conficiendi sacramenti, nimirum hys verbis, hoc facite in meam commemorationem: Drinke all of this*, which words without all doubt were spoken onely to Priests, to whom powre also was giuen to make the Sacrament, that is, by these words, *doe this in remembrance of me*. The same in effect wrote Cardinal *Hosius*, Doctor *Harding*, *Andradus*, *Aeneas Silvius*, and others. This exposition although peraduenture it will not bee counted priuate, for that it is maintained by so many great men, yet it is a very false and absurd exposition, and easily to bee discerned by any simple man. For if these words, *Drinke ye all of it*, were spoken onely to Priests; then likewise these, *Take yee ate* *ye*, were spoken onely to Priests. And so (by your wise exposition) as none but Priests, by these words are bound to drinke of the Cup, so none but Priests are bound to take

and

X

Math. 16. 27

Io. Rossens. As-
sert. Luther.
confut. arti. 16

Hosius de Com.
sub vtraque
specie & Con-
fess. Petri .cap.
40. & contr.
Brentium lib. 3
Doct. Hard. in
his answer to
M. Iewel arti. 3
Andrad. ortho.
explicat. lib. 7
pag. 606.

Aeneas Silvius
epist. 130. pag.
672.

and eate the bread, as it was the manner and custome of the common people in Liuania not to receiue this Sacrament at all, as *Gerson* writeth. But if our Sauour Christ did speake the one to all, both Priests and people, why not the other? If the one doe binde all, why not the other? Moreouer Saint *Paul* deliuering to the *Corinthians* the supper of our Sauour Christ, according to the institution which he had receiued of Christ, deliuered not onely the bread, but also the Cup to the whole Church of *Corinth*, which I suppose you will not say were all Priests. *1. Cor. 11. 25*
This Cup is the new Testament in my blood. As often as yee shall eate this bread, and drinke this Cup, yee shew the Lords death till hee come. Wherefore whosoener shall eate this bread, and drinke the Cup of the Lord unworthily, shall bee guilty of the body and blood of the Lord. *Paschasius* expoundeth these words thus: *Bibite ex hoc omnes, hoc est, tam ministri quam reliqui credentes, Drinke ye all of this, that is to say, both ministers and the rest that beleue.* The glosse as it is alledged by *Cassander* thus. *Bibite ex hoc omnes scilicet sine personarum acceptione, Drinke yee all of this, that is, all without respect of persons.* So doth *Chrysostom*: *Omnibus unum corpus proponitur & poculum unum.* One body and one Cup is propounded to all. So saith *Theophilactus*: *Tremendus calix pari cunctis conditione traditus est.* The fearefull Cup is in like sort deliuered vnto all. Yea this absurd exposition of theirs is contrary to the practise of the Primitiue Church, and to all antiquitie, as might bee shewed, and of some Papists is confessed.

*Ja. Gerson
tom. 1. declar.
defect. viro ec-
clesiast.*

26. 27.

*Cassan. de utra-
que specie.*

Chrysost. in 2

Cor. hom. 18

Theoph in 1.

Cor. 11.

But to proceede and to shew how they handle other places, I will ioyne two places together, because they doe often alleage them together to prooue the Popes suprema-
 cie ouer the whole Church of God disperfed ouer the whole world. The one *Hosea. 1. 11.* *Then shall the Children of Iudah, and the Children of Israel be gathered together, and appoint themselues one head.* The other place is *John 10. 16.* *There shall be one fold, and one shepheard.* These places bee al-
 leaged by Pope *Pius* the second, *Epist. 288.* by *Iohannes de*

*Ioan. de Paris.
de potest regia.
Parisys & Papali. ca. 3.*

D. Hard. confut Parisijs, by *D. Harding, &c.* expounding the same not of *Apolog. cap. 3.* Christ, but of the Pope, to be this one head, and one shep-
duif. 2. hard. The which what a priuat and false exposition it is, I

Hieron. in
Oscam. cap. 1.

Nicol. Lira in
Oscam. cap. 1.

Ioh the 10. 14.

Vbi supra.

first place of *Hosea*, Saint *Hierome* expoundeth thus: *Hec omnia fient, quia magnus est dies seminis Dei, qui interpretatur Christus: i.* All these things shall come to passe, because it is the great day of the seede of God, which is expounded (not the Pope) but Christ: so also doth Frier *Lira*; *Congregabuntur filij Iude, id est, Apostoli, &c.* There shall assemble together the Children of Iuda, that is to say the Apostles: and the Children of Israel, that is to say, the heathen conuerted: together, that is to say, in one Church: and shall appoynt vno, them-selues one head, that is to say, one Christ: So doth *S. Augustine de ciuitate Dei, lib. 8. cap. 28.* Whose words for shortnes sake I omit. The other place is so plaine, that a Cobler by hearing or reading of it, may perceiue that our Sauour Christ spake it of himselfe, and not of the Pope. He saith, *I am the good shepherd and know mine, and am knowne of mine: I lay downe my life for my sheepe. Other sheepe I haue also, which are not of this fold: them also must I bring: and they shall heare my voyce: and there shall be one sheepefolde, and one shepherd. Therefore doth my father lone me, because I lay downe my life that I might take it againe.* Who is so blind as seeth not these words to be spoken of our Sauour Christ him-selke, and not of the Pope. Yet that doughty or rather doltish Doctor, *Iohannes de Parisijs* is not ashamed to say, that it is not to bee vnderstoode of Christ, but of some other Minister, which should rule in his place. His words be these: *Congregabuntur filii Iuda, & filii Israel, vt ponant sibi caput vnum: & Ioh. 10. fiet vnum ouile, & vnus pastor. Quod quidem de Christo intelligi non potest: sed de alio aliquo ministro qui præsist loco eius. i.* The Children of Iuda and the Children of Israel shalbe gathered together, and shall appoynt them-selues one head: and *Ioh. 10.* There shall bee one fold, and one shephard, which cannot bee vnderstood of Christ, but of some other minister, that must rule in his place. Behold the absurdity of this saying and exposition,

exposition, and let this cauiller, who in his questions and challenge so disdainefully despiseth our learning, consider what a blind, ignorant, and vnlearned Doctor and writer this was, that so absurdly expoundeth this place, and contrarily to the plaine words denieth them to be vnderstood of our Sauour Christ, and blasphemously attributeth that vnto the Pope, which is onely proper and peculiar to Iesus Christ. Frier *Lira* was of better iudgement, who writeth thus: *Fiet unus pastor, idest Christus: i.* There shall be one pastor, that is to say, Christ. I will shew another place or two in like manner, expounded for the prooffe of the same matter. In the booke of the ceremonies of the Church of Rome, the which I wish were in English, that our English Catholikes might see the goodly ceremonies and orders of the Church, it is thus written: *Papa in nocte natiuitatis domini benedicet ense, quem postea donat alicui principi in signum infini a potentie pontifici collata, iuxta illud, data est mihi omnis potestas in celo & in terra. Item dominabitur a mari usque ad mare, & a flumine usque ad terminos orbis terrarum: i.* The Pope in the night of the feast of Christs Natiuitie blefseth a sword, for a signe of the infinit power giuen to him; which hee afterward bestoweth vpon some Prince, according to that saying: All power is giuen to me both in heauen and in earth: also, He shall rule from the sea vnto the sea, and from the flood vnto the ends of the world. Are not these sayings thinke you finely expounded of the Pope, whercof the one our Sauour Christ himsefe spake, and the other the Prophet *Dauid* prophesied of Iesus Christ him-sefe? And the former of these places, *Stephen* the Archbishop of Patraca applied vnto Pope *Leo* the 10. in the Councell of Lateran, in the audience of the Pope him-sefe, who thankfully accepted it, and suffered it to be published, and printed; and so to this day was neuer by any Papist disliked. By these places any man may discern and iudge, whether this Romish prelate be not that man of finne, and sonne of perdition, an aduersary, that exalteth him-sefe against, or aboue all, that is called God, or that is worshipped, sitting as God in the temple of God,

Nic. Lira in Ioba, cap. 10.

Lib. 1. Cerem. titul: 7.

In Concil. Lateran. sub Leo. 10. pag. 671.

2. Thess. 23. 4.

*Affert. Luthe.
Confut cap 17.*

shewing him-selfe that he is God (of whom S. Paul before prophecied) in taking these things vnto himselfe, which Gods spirit spake properly, and peculiarly of Iesus Christ? The place of Saint Peter 1. chap. 4. *Loue or charity couereth the multitude of sinnes*: they expound in this sense, that charity maketh satisfaction for our sinnes, and couereth and hideth our sinnes before God. *Iohn Fisher* the Bishop of Rochester writeth hereof thus: *Tertius modus est per vehementis charitatis affectum. Nam vehemens utique charitatis affectus peccatorum etiam expurgat reliquias, quum dicat dominus Petrus: Caritas operit multitudinem peccatorum*:

i. The third meanes (to purge away sinne) is by the affection of vehement charity, for surely the vehement affection of charity, doth also purge out the remnants of sinnes, for S. Peter saith, *Charitie hideth the multitude of sinnes*. That this is a priuat and false exposition, a simple and meane man may see, especially if he looke vpon the place, in the Prouerbs, chap. 10. 12. from the which Saint Peter doth alleage it, and is commonly quoted in the margent. *Hatred stirreth up contention: but loue or charity couereth all trespasses*, Where *Salomon* sheweth, that as enuy and hatred moueth men to contention, and to blow abroad the faults of their bretheren to their infamie, so loue and charitie should moue vs to couer and hide their faults and infirmities, and rather seeke to amend them, then to defame them: and therefore these words are not ment of satisfying for our sinnes, or couering them before God; but of the

In Prouerb. 10

couering of them before men. And so doth D. *Baine*, Bishop of Lichfield in Queene *Maries* daies, expound them. What should I shew how priuatly or rather falsly they expound the places of Gen. 14. 18. touching *Melchisedeck* bringing forth bread and wine, and that of Malachy. 1. 11. of the incense and pure offering, which in euery place shall bee offered to GOD, by which they seeke to maintine their Masse, and the false forged sacrifice thereof. I would haue passed these places ouer in silence, but that D. *Harling* doth so hardly handle vs, and so grieuously charge vs for them, in these words. *The Scripture it selfe ministring euident prooffe*

prooffe for the oblation of Christ, to his father by the Priests of the new Testament, in the institution of this holie Sacrament, in the figure of Melchisedeck, and in the prophesie of Malachy the Prophet, the authorities of the Fathers needed not to be alleged, were not the same Scriptures by the ouertwhart and false interpretations of our aduersaries, wrested, and turned to a contrarie sense, to the hereticall seducing of the vnlarned.

These be Maister D. Hardings modest words, Let it there-

In his answer
artic. 17.

fore be examined and tried who they bee that thus ouertwhart these places, and turne them to a contrary sense. As touching the first place out of Genesis, they expound it that Melchisedeck offered bread and wine, for hee was the Priest of the most high God, and that was a ripe and figure of the sacrifice of the new Testament, wherein Christ is offered vnto his father, vnder the forme of bread and wine.

Pighius Controuers. 5. Hosius Confess. Petriconiensi. cap. 41.

Who saith that this is the opinion of all the holy Doctors of the Church, that this bread and wine was offered for a sacrifice to God, and not for a refection to Abraham. But this both exposition and assertion is false: for both *Turinlian*

Contra Iudeos, and also *Epiphanius, Heres. 55.* expound it of his bringing forth of bread and wine to Abraham. *Epiph. Heres. 55.*

Epiphanius saith: *Abraham fuit 88. aut 90. plus minus tunc*

Me'chisedec ipsi obuiam venit & proposuit ipsi panem & vinum: i. Abraham was about 88. or. 90. yeares old when

Melchisedeck met him, and brought forth bread and wine vnto him. So doth *Iosephus* expound it: *Melchisedec mili-*

tes Abrahami hospitauer habuit, nihil illis ad victum deesse

passus; simul ipsum adhibuit mensa: Melchisedech vsed

hospitalitie to Abrahams souldiers and suffered them to

want no victualles, and did take Abraham to his Table.

That this is the true sense it appeareth by the Hebrew

word *ספן* which doth neuer signifie to offer and sacrifice,

but to bring forth: and the force of truth forceth some of

their owne side to confesse this to be true. Cardinal Caieta-

nus vpon this place writeth thus: *Nihil scribitur hic de sa-*

crificio seu oblatione: sed de prolatione seu extractione, quam

Iosephus dicit factam ad refectorem victorum. Quod autem

in

in vulgata editione subditur ut causa oblationis, erat enim sacerdos dei altissimi: in Hebræo non habetur ut causa, sed ut separata clausula: that is, There is nothing here sayd of sacrifice or oblation, but of bringing forth, which Iosephus saith was done to the refection of them which had gotten the victorie. And that which in the vulgar edition is put after as a cause, for he was the priest of the most high God; in the Hebrew is not set as a cause, but as a clause seperated from it. Andradius also the Iesuit doth herein forsake his friends, and acknowledgeth this to bee the true exposition, his

Andrad. defens.
fidei Trident.
lib. 4.

words be these: *De offerendi autem vocabula non est Kemnici quod digladeremur, cum & in correctioribus latinis exemplaribus, & sanctis patribus qui locum hunc Eucharistia accommodant extet proferens, at que ego cum illis sen. iam qui lassos Abraham milites, & diuturna pugna fractos Melchisedecum pane vinoque refecisse aiunt:* that is, We need not Kemninius to strue about the word of offering, seeing that both in the best corrected Latine coppies, and also in the holy Fathers which apply this place to the Eucharist, it is, *proferens* brought forth, and I in iudgement agree with them, which say that *Melchisedech* refreshed *Abrahams* souldiers wearied & fainted with long fight. Their exposition of the other place of *Malachie* is as absurd, in applying it to the sacrifice of the Masse, which is neither a pure sacrifice, nor is offered in all places. And the Fathers *Tertullian*, *Hierome*, and others expound it of the spiritual sacrifices of the faithfull which they offer in all places to God. *Tertullian* in three places doth so expound it, whereof I will set downe but one: *Et in omni loco sacrificium nomini meo offeretur, & sacrificium mundum, scilicet simplex oratio de conscientia pura*, and in euery place a sacrifice shall bee offered to my name, and a pure oblation, to wit, simple praier from a pure conscience. *S. Ierome* expoundeth it thus: *Dicit orationes sanctorum domino offerendas esse, non in vna orbis prouincia Iudea, sed in omni loco.* Hee saith that the praiers of the Saints shall be offered to God not in Iudea, one onely prouince of the world, but in euery place. But I wil forbear to write any more, of the peruerse exposition of this place, and

Lib. aduers. in
deos lib. 3. ad-
uers. Marcio-
nem, & lib. 4

Hierom. in Ma-
lach. cap. 2

and will referre the reader to that most learned conference, of that excellent ornament of this Church of England Master Doctor *Reynoldes* with *John Harte*, where he shal finde this place fully discuffed, and Cardinall *Allens* reasons, which hee braggingly called *valida & plane bona*; strong and very good, fully confuted: Which booke I meruaile that neither this challenger, nor any other of our Iesuites could as yet finde leasure to confute. I might alledge many moe places most falsely expounded by these Romanistes, but I will forbear them, and will shew you one place out of the 26. of *Jeremie*, trimly applied by *Bonauenture* a Seraphicall Doctor, a Bishop, a Cardinall of Rome, and a Saint canonized by Pope *Sixtus* the fourth, who did as holy an act in Saincting of him, as hee did in building *nobile admodum Lupana*, a noble stewes in Rome, as *Agrippa* a Papist writeth. *Bonauentures* words bee these: *Septimo eleuatur Corpus Christi ad ostendendam bonitatem Christi. Qua enim maior bonitas quam quod Christus dignatur captiuus esse in altari, unde ipse dicit in persona Hieremie propheta. Ecce ego in manibus vestris sum, quod bonum & rectum est in oculis vestris facite mihi. Nota quod, dum aliquis dux propter suos captiuus tenetur non dimittitur nisi det magnam pecuniam. Sic nec nos Christum captiuum dimittere debemus nisi remissionem peccatorum nobis tribuat, & regnum caeleste ab eo accipiamus. Eleuat ergo sacerdos Corpus Christi in altari. q.d. Ecce quem totus mundus capere non potest, captiuus noster est. Ergo eum non dimittamus nisi quod petimus prius obtineamus*: that is, Seuenthly the body of Christ is lifted vp to shew the goodnesse of Christ: for what greater goodnesse is there, then that Christ vouchsafeth to bee prisoner vpon the Aultar: whereupon he saith in the person of *Hieremie* the Prophet, *Behold, I am in your hands; that which is good and right in your eyes, doe yee vnto me*. Note that when any captaine is kept prisoner for his people, hee is held prisoner, and not let goe, vnlesse hee giue a great summe of money. So also wee ought inot to let Christ our prisoner goe, vnlesse he giue vnto vs forgiuenesse of finnes, and that wee receiue of him the kingdome of heauen. Therefore

De vanitat. Scient. cap. 64. Bonauent. part. 1. operum in exposit. missae. fol. 100. G.

the Priest doth lift vp the body of Christ vpon the Aultar; as though hee should say: behold, hee whom the whole world is not able to containe, is our prisoner, therefore let vs not let him go, vnlesse wee doe first obtaine of him that which wee require. This place I thought good the more largely to lay downe, that the reader may see what diuine doctrine these Romish Saints haue deliuered, & how finely they haue applied the scriptures. By this doctrine Christ is prisoner in the Masse, and hee must not be let goe vntill he haue paid his ransome. And this is substantially proued out of *Ieremie* chap. 26. where *Ieremie* hauing preached the word of God, and denounced his fearefull plagues against Iuda and Ierusalem, the Priests and people tooke him and went about to kill him, to whome *Ieremie* spake saying: *The Lord hath sent me to prophesy against this House, and against this Citie all the things that yee haue heard, therefore now amend your waies and your workes, and heare the voice of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you. As for me, behold I am in your hands: doe with me as you thinke good and right. But know yee for certaintie that if yee put me to death, yee shal bring innocent bloud vpon your selues, & vpon this Citie, and vpon the inhabitant: thereof: For of a truth the Lord hath sent me vnto you, to speake al these words in your eares.* Is not this place finely expounded, and applied, and doth it not substantially prooue that Christ is in the Priests hands at Masse, when he holdeth him ouer his head, & belike goeth about to kill him as they did *Hieremie*? Indeed by their doctrine they teare him with their teeth, and deuour him.

„ Yea the Popes themselues in their Canon law, by which
 „ they rule the Church, do most falsely & absurdly expound
 „ the scriptures, as for example: God made two great lights,
 „ the greater light to rule the day, and the lesse light to rule
 „ the night. By the Popes exposition the greater light is the
 „ Popes authority, and the lesse is the Emperours dignitie,
 „ and therevpon gathereth that as the sunne is fourtie
 „ seauen times greater then the Moone, so the Popes powre
 „ is as much greater then the Emperours. *De maiorit. cap. solit*

*Ierem. 26. 12**Genes. 1. 16*

solit and the glosse there. God saith to *Jeremy*: Behold, ^{Jerem. 1. 10} this day haue I set thee ouer the nations and ouer the king-
domes to pluck up, and to route out, and to deströie and
throwe downe, to build and to plant; by the Popes expo-
sition of these wordes, all Kings and Monarches are the
Popes vassals, and that hee may aduance whome hee
will, and put downe whome hee list. *De maiorit. ibidem.*
Christ cured the withered hand of a man upon the Sabbath ^{Mat. 12. 13}
daie. By the Popes exposition heereof, hee would
prooue that hee is to bee tied by no lawe. 25, *Quest.*
2. *Cap. ideo permittente.* Whereas it is sayd: Behold
here two swordes, by the Popes exposition it is prooued, ^{Luk. 22. 38}
that both swordes as well temporall as ecclesiasticall, doe
belong vnto him. Where Saint Paul saith, *The spiri-* ^{1. Cor.}
tual man iudgeth or discerneth all things; by the Popes
exposition all men and matters are to bee iudged by him,
but hee is to bee iudged by none. *De maiorit. Cap. v-*
num solit. Infinite such other places there are so falsely
and absurdly expounded and applied, that sundry Papists,
yea euen the Iesuities themselues be now ashamed of them.
Thus wee see, how these Romish diuines and Saintes haue
handled and expounded the word of God, of whom that
may be wel sayd and verified, which *Polidore Virgil* (a fauo-
rer of the Romish religion) writeth of the popish Lawiers
and canonists. *Vide non secus isti iurisperiti aliquoties*
detorquent sacras scripturas quò volunt, ac sutores sordidas ^{Polido Virg. de}
solent dentibus extendere pelles: See how these Lawiers ^{inuent. rerum.}
(wee may say Diuines yea and Saintes) doe sometimes ^{lib. 4. cap. 9}
no otherwaies wrest the holie scriptures, then coblers
vse to stretch out with their teeth their filthie leather or
skinnes. And that also which *Theophylactus* saith: *Ita ex-*
ponere scripturas, manifestè delirare est: So to expound ^{In Iohn. 14.}
the scriptures is to dote or bee madde. I might shew infi-
nit other places which they haue most falsely expounded
and applied, yea and also which they haue corrupted,
mangled and altered (which I minde hereafter some-
what to doe) but this shall suffice at this present to let the
reader

reader see, who they bee which follow priuate and false expositions of the Scriptures, and consequently be infidels. And if the author of this pamphlet, or his companions, can charge vs with the like, then they may truly say that we haue followed priuate expositions, and be Infidels. But it is the vsuall manner of these men to make many vehement accusations, and to bring few sound proofes.

X Where you say that we reiect Saint *Augustine*, and other Fathers, who bring Scripture to proue prayer for the dead, I answer, that we refuse not the alledging of Scriptures by any, but vpon good and sound reason, which we will be ready to iustifie and maintaine. If you thinke either *Augustine* in that booke *de cura pro mortuis* which you quote (which is more full of doubts, then of sound proofes out of the Scripture) or other Fathers haue any plaine places of Scripture to prooue prayer for the dead, you may produce them, vrge them, and make syllogismes of them, and we will answer them. But you speake many things generally, and proue few particularly and pithily: For vs to proue and examine by the Scriptures, the expositions of the Fathers, is no fault. For if the spirit of God commend that good people of Berea for examining *Pauls* preaching by the Scriptures, we cannot be worthily blamed for examining the writings and expositions of the Fathers by the Scriptures, as long as it cannot be proued, that we doe otherwaies, then accept the good, and reiect the euill. So Saint *Augustine* speaking of the writings of Godly Fathers saith: *Hoc genus literarum ab autoritate canonis distinguendum est, &c.* This kind of writing is to be distinguished from the authority of the canon of the Scriptures. For they be not so read as though a testimonie were so aleaged out of them, that we may not thinke or iudge other-wise, if they haue any where other-waies thought then the truth required. For we are of the number of them which doe not disdaine to accept to our selues that which was said of the Apostle. If you be otherwise minded GOD shall reueale the same vnto you. The like he writeth in his 111. epistle to *Fortunatianus*, and in his

AB. 17. 11.

August. epist
48.

his 112. epist. and in his second booke against *Cresconius*,
cap. 31. & 32. which I forbeare to alledge. To conclude, if
you can produce any expositions of the ancient Fathers
(whom we reuerence, and whose workes wee read as di-
ligently as you doe) which we reiect, if we do not shew
good reason for the same, let vs beare the blame, and
shame of it. Neuerthelesse wee doe not allow euery paltry
companion (as you terme them) either to be an expositor
of Christs word, or to preferre his exposition thereof be-
fore all ancient fathers. Neither doe I know any man so
to doe: but we allow all men to read and heare GODS
holy word, and as they may be much edified and comfor-
ted by the things that be plaine, so if they vnderstand not
some places, wee exhort them to do as the nobleman the
Queene *Candaces* Treasurer did, to seek to a faithful *Philip*,
that is a godly and learned man, & by him to seeke to haue
them opened and expounded: so did *Fabiola* & other godly
women to Saint *Hierome*. So *Augustine* saith; *Scriptura-*
rum expositio ab ijs petenda est qui earum doctores se esse pro-
fitentur: that is, The exposition of the Scriptures is to be
sought of them, which professe them-selues to be doctors
and teachers of them. Yet with Saint *Paul* we say, that as
we are not to dispise prophesying, that is, the expounding
of Gods word, so we are not rashly to receiue whatsoeuer
is diliuered to vs, but we are to proue all, and to hold that
which is good, and to abstaine from all apparance of euill,
for the eare trieth the words, as the mouth tasteth meate. *Job. 33. 3.*
So also Saint *Basil* saith: *Quod in edulij est sensus qualitatis*
uniuscuiusque edulij, hoc in verbis sancta Scriptura est intel-
lectus. Gula enim, inquit, cibos gustat, mens verbi dii indicat.
That which in meates is the tast of the quality of euery
meate, the same is the vnderstanding or minde in the words
of the holy Scripture. For the throte, saith he, tasteth the
meates, and the mind iudgeth the words.

Now I will retort your argument vpon you in this man-
ner, Whosoeuer buildeth his faith vpon priuate and false
expositions of the Scripture is an infidel. The Papists
build their faith vpon priuate and false expositions of the

Act. 8.
Hierom. in epi-
taphio Fabiola.
August. de mo-
ribus eccles.
Catbo. cap. 1.

1. Thess. 5. 20.
21.
22.

Job. 33. 3.
Basil Quest.
compend. expti-
ca. Quest. 279.

Scripture, as I haue shewed before, and can prooue in many places moe: *ergo* the Papists be infidels. And thus much to your second article of faith.

The Pamphlet.

In the 2 edition he putteth for Latine, Hebrew.

All Protestants who are ignorant of the Greeke and Latine tongues are Infidels.

3. Article.

WHosoener relieth his faith vpon the ministers credit and fidelitie, hath no faith at all.

But all those in England, who are ignorant of the Greeke and Hebrew tongues, relie their faith vpon the ministers credit. *Ergo*.

All those in England who are ignorant of the Greeke and Hebrew tongues, haue no faith at all.

The Maior is manifest: because they themselves confesse that euery man may erre, and doth erre; neither haue they any warrant why the ministers do not erre, since they constantly doe defend, that whole generall counsels, yea and the vniuersall Catholike Church may erre and hath erred.

The Minor I prooue: for all such Protestants ground their faith vpon the Bible, translated into English, the which translation they know not whether it bee true or false, whether the minister Tindall for example erred or no, either vpon ignorance as Broughton one of the greatest linguists among the precisians affirmeth in an Epistle dedicated to the Lords of the Council, or vpon malice to induce the people to Protestancie, or to cause them to leaue the Catholike Religion: as Gregoy Martin in his discoverie most pregnantly prooueth. And for that
 " all the old translations are false, and the Geneuians the worst,
 " the ministers are now in moulding a new one the which will
 " haue as great immunitie from falsity, as the former were void
 " of veritie, that is, both bee subiect to semblable incertaintie.

These

These errors I say they know not, and consequentlie cannot discern a true translation from a false, and therefore must needes relie their faith vpon the filie ministers faithlesse fidelitie: which conuinceth they haue no faith at all.

Answers.

I Deny the Minor or second proposition of this Syllogisme, and say that wee relie not our faith vpon the Ministers credit and fidelitie, but vpon the worde of GOD translated, the which wee know to bee true and holie, not so much for that it is by publike authoritie, and generall assent of men allowed, as for that it containeth most holie doctrine agreeable to true faith, and Godlie life, whereby any that readeth or heareth it may behold the Maiestie of Gods spirit appearing in it. As for example, I belecue these sayings to be true: *That Iesuu Christ came into this world to saue sinners: that hee is the Lambe of GOD, which taketh away the sinnes of the world: that the grace of GOD which offereth saluation to all men hath appeared, and teacheth vs, that wee denie vngodlinesse and worldlie lust, and liue soberlie, righteously, and Godlie in this present world, &c.* not for that this, or that man hath translated them, but because the spirit of God doth beare witness vnto my heart, that most holie, pure, and diuine doctrine is contained in them. And therefore to say that those which vnderstand not the Hebrew, and Greeke tongues, because they vse the word of God translated to them into other languages, do rely their faith vpon the Ministers credit and fidelitie, and haue no faith, is most foolish and absurd. And let the Christian reader marke and consider how this sottish reason tendeth to the discrediting not onely of vs, but also of the most part of all Godly and faithfull Christians in all ages; yea and to the most of the Godly Doctors & Fathers of the Church, who were almost al ignorant of the Hebrew tongue, and some of the Greeke also. The holy scriptures were translated into many

*I. Tim. I.
Iob. I.
Tit. 2. 11.*

*Theodor. de cu.
ratione Græca-
rum affectio-
num lib 5.*

*Hieron. ad
Gaudentium
de pacatule In-
fatule educat.
& ad letam de
institut. filie.*

tongues, in the which the people of God did reade and hear e them. As *Theodoretus* writeth: *Hebraici vero libri, non modo in Græcum idioma conuersi sunt, sed in Romanam quo- que linguam, Ægyptiacam, Persicam, Indicam, Armenicam- que, & Scythicam, adeoque Sauromaticam, semelque ut di- cam, in linguas omnes, quibus ad hanc diem nationes utantur,* that is, The Hebrew bookes bee translated not onely into the Greeke tongue, but also into the Romaine, Egyptian, Persian, Indian, Armenian, and Scythian, and also the Sclauonian tongues, & to say at a word, into all languages which the nations vse vnto this day. Did the ancient faith- full Christians which read and heard the holy scriptures in these sundrie languages, rely their faith vpon men that did translate them, or vpon the diuine doctrine, and pre- tious promises of God contained in them? And let this cauiller shew sufficient reason, why wee are not either to be acquitted with them, or they condemned with vs. They could no more iudge of the truth of the translations, then our people can: yet they did to their great comfort, and Godly instruction and edification reade and heare the holy scriptures, grounding their faith not vpon the trans- lators, who might bee, and sometimes were euill men; but vpon the sound, holy and heavenly doctrine therein con- tained. Saint *Hierome* exhorted ladies, and gentlewomen not onely to reade the scriptures themselues, but also to bring vp their young daughters when they were but seuen yeares old in that holy exercise. They were not able to iudge of the translations otherwaies, then to discern and perceiue that the doctrine by them deliuered was pure and holy, agreeable to true faith, and Godly life. And euen so they that bee Godly in these daies, although they, hauing not the knowledge of the Hebrew and Greeke tongues, cannot iudge so exactly of translations, and of the truth of them, as those that vnderstand them can; yet they may discern whether the translations deliuer sound and holy doctrine consonant to true faith, good man- ners, and the generall heads and principles of Christiani- tie or not. I neede not heere aske vpon what or whome
your

your *ſeſſe* Catholikes doe rely their faith, when they
 reade either the old vulgar Latine translation, of the
 Remiſh Engliſh: ſeeing they can no more, nor better
 iudge of theſe translations whether they bee true or falſe
 then wee. I do not (I ſay) aſke wheron they rely their faith,
 for it ſeemeth that they build not their faith ſo much vpon
 the written word of God in the ſcriptures, as vpon vnwrit-
 ten traditions of men, cuſtomes of fathers, decrees of
 counsels, and eſpecially vpon the will and pleaſure of
 their great GOD (as his owne friends call him) the Pope
 of Rome: Whoſe will is the rule of their faith and life. If he
 giue a diſpenſation for a man to marry his owne ſiſter as
 Pope *Martin* the fiſt did, it is lawfull: if he giue a diſpen-
 ſation for one to marry his ſiſters daughter (which is as vn-
 lawfull as the other) as a late Pope gaue to the late King
Philip of Spaine, it is lawfull. But yet if any of theſe coun-
 ted Catholikes will pretend to build their faith vpon the
 ſcriptures, and being ignorant of the Hebrew and Greeke
 tongues, readeth either the vulgar Latine or Engliſh Re-
 miſh translation of the new Teſtament, I would aſke how
 he doth know whether theſe translations bee true or falſe,
 or whether hee will ſay that his faith dependeth vpon the
 credit and fidelitie of the translator or no? But I know
 what they will anſwere, that the Latine vulgar transla-
 tion is allowed by the Church, that is to ſay, by the coun-
 cell of Trident which representeth the Church, which hath
 decreed the ſame to bee taken *for authentick in readings,*
diſputations, ſermons, or expoſitions, and that no man bee
bold or preſume vpon any pretence to reiect or reſuſe it:
 Wherevnto fiſt I ſay, that as this decree doth allow the
 Latine, ſo it doth not approue the Engliſh. Now how
 ſhall an Engliſh Catholike, that vnderſtandeth not the
 Latine know whether the ſame bee truely translated out
 of the Latine or no, or ſhall his faith here rely vpon the
 credit and fidelitie of the translator? I would know what
 difference there is betweene ſuch a one reading or hea-
 ring that translation, and one of vs reading or hearing
 ours: And why the faith of the one doth more depend

Extraneant.
Ioh. 22. cum in-
ter in gloſſa. &
diſt 96. ſatis
euidenter.

Antoninus
Sum. part. 3.
titu. 1. cap. 11:
95. quod papa.
& ſumma An-
gelica in Papa.
fol. 832.

Counc. Trident:
ſeſſi. decre-
tum. 2.

on the credit and fidelity of the translator, then the other. Surely this difference there is, that our translations bee true, and agreeable to the originall of the Greeke, wherein the holy Ghost indited, and the Apostles did write the new Testament: and their said Remish translation is false differing from the same, in contradictions, addiitons, and detractions in very many places, as I haue shewed in a discourse thereof added to the confutation of the ten foolish reasons, which the Remists vse in the preface of the Testament by them set forth, which moued them in translating to leaue the originall fountaine of the Greeke, and to follow the corrupt streame of the Latine, which hath bene extant in print these twelue yeares, and yet to this day neuer answered. Now as touching the decree of the councell of Trident for the Latine, made by about fourty blind Bishops or Buffards, I say, it is a shamefull decree, and a fit one for such a councel, and such a one as cannot be shewed in any of all the councels, that haue bin before in the Church of Christ, to authorize a translation so much differing and dissenting from the Hebrew & Greeke as it doth, to be authentically, that is, to haue authority of it selfe, and not to be refused in any readings, preachings, &c. the which translation is so corrupt and full of faults, that

Isidornus Clarus a Spanish Bishop professeth that he found eight thousand faults in it: the which preface of his as they haue since suppressed, so it is written that the Spanish inquisitors plagued him for it. But to admit that this Latine translation is authentically as the Tridentine councell hath decreed: I would aske one of these Catholikes vpon what edition thereof they will relie their faith, whether that which of late yeares was set out at Rome by Pope *Sixtus* the fift, or another two or three yeares after, by this present Pope *Clemens* the eight. The which editions do greatly differ in alterations, additions, detractions, contradictions, as Maister *Thomas Iames* hath very diligently, and largely shewed. The former, Pope *Sixtus* the fift had as hee professeth such care to haue the Bible vncorruptly set fourth and printed, that he corrected the faults with his

Amand. Po-
lanus in didas-
calia pag. 49.

his owne hand, and charged that none should after-wards be printed but according to that copy, *Ne minima quidem particula mutata, addita vel detracta*, as hee in his preface saith, that is, not the least particle changed, added or detracted: yet this Pope *Clemens* the eight hath, as I haue said made many great alterations, additions, and detractions in the same. Hereof I will alledge an example or two for a tast, *Iosue. 11. 19.* *Sixtus* edition hath: *Non fuit ciuitas qua se non traderet filiis Israel prater Hineum .i.* There was not a Citty which did not yeeld it selfe to the children of *Israel* besides the Hiuite. *Clemens* thus: *Non fuit ciuitas qua se traderet filiis. &c.* There was not a Citty which did yeeld it selfe to the children of *Israell*, & c. the one negatiuely; the other affirmatiuely, *Lib. 1. Esdræ. cap. 3.* *Sixtus* saith; *Sursum autem ad portam equorum adificauerunt*: that is, they built vpward to the gate of the horses. *Clemens* à porta equorum, from the gate of the horses. *Lib. Sapientie, cap. 2. 11.* *Sixtus* hath *iustitie* iustice. *Clemens* hath *iniustitie*, iniustice. *1. Sam.* (or as they count. *Reg. 24. 7*) *Clemens* hath taken all these words out of *Sixtus* exact edition. *Viuit dominus, quia nisi dominus percusserit eum, aut dies eius venerit ut moriatur, aut descendens in prælum perierit, propitius mihi sit dominus, ut non mittam manum meam in Christum domini*: that is, as the Lord liueth, that except the Lord smite him, or his dayes come that hee dye, or going downe to the battle he perish, the Lord bee so mercifull to me, that I will not lay mine hand vpon the Lords annointed. The like detractions you may reade. *2. Samuel* or. *2. Reg. 6. 12.* & *ibid 21.* & *cap. 88.* & *ibid. verse. 13.* and many other places, as the reader may see in the said editions, and in Maister *James* collections, vpon which of these so greatly differing will the Catholike rely his faith: And here let him consider whether the Pope may erre, or not, for that one of these Popes erred, especially Pope *Sixtus*, notwithstanding all his great care, and dilligence in correcting the Bible with his owne hand, it cannot bee denied. Such great variety, diuersity, and faithles infidelity I am sure that the author of this worthy pamphlet and all his companions cannot

cannot shew in our translators, which he seeketh so much to discredite. As for *Gregory Martines* pregnant proofes in his discouery, they be long agoe effectually, and learnedly confuted by *D. Fulke*, and to this day stand vndefended.

„ *Whereas you say that our old translations be false and the Ge-*
 „ *newians the worst* : if you had either any tast of Gods feare,
 „ or regard of your owne credit, you would not vtter such a
 „ slaunder without some prooffe. If it bee a great crime to
 „ falsifie the records of men which concerne *liuings* earthly
 „ and transitory inheritance: what great impiety, and horrible
 „ iniquity is it to falsifie the recordes of almighty G O D,
 „ which concerne our eternall inheritance of Heauen? And
 „ therefore none ought to be thus charged with it, vnlesse
 „ he be effectually conuincd of it. Wee do not deny but
 „ that there bee some imperfections concerning words and
 „ phrases in our translations which may bee reformed: but
 „ we vtterly deny and you shall neuer be able to proue, any
 „ such wilfull and foule corruptions to be in them, as I haue
 „ now 19. yeares past proued to be in your Rhemish trans-
 „ lation of the New testament, the which all this long time
 „ you haue not answered.

In my an-
 swer to the
 10. reasons
 in the
 preface of
 Rhem
 Testam.

„ But must it needs follow, that because some be moul-
 „ ding (as you terme it) a new translation, that therefore the
 „ former were faulce and nought? Christian charity might
 „ haue moued you to iudge otherwise, and to thinke that
 „ although they others were good, yet by the great know-
 „ ledge in the tongues as heretofore much neglected, so
 „ now by the mercifull goodnes of God greatly increased,
 „ and by the learned labours of others which haue trauayled
 „ herein, a better and more perfect) in respect of apt words
 „ and phrases) might be made and that the Kings Maiesties
 „ Godly care, and the labours of learned men in indeuouring
 „ to refine, yea if it were seauen times; this pretious gould,
 „ and to make it as pure as the gold of Opheir, were rather
 „ to be greatly commended, then thus to bee scorned. But
 „ herein it is according to the prouerbe *Canis in praesepe*, the
 „ dog in the crib, which would nether eate the haye himselfe,
 „ nor suffer the Oxe to eate it: euen so these *Lucifuge scriptura*

rum (as *Turtullian* speaketh) flyers of the light of the Scriptures will nether translate into our native tongue, the whole and holy Bible, themselves, nor (If they could hinder it,) would suffer others to do it, yet there Pope holy deuotion hath moued them to translate into English, & to publish in print aboue an hundred yeares past there golden Legend fully fraughted with lying fables, as is before signified, and is by some papistes confessed.

More-ouer will you confesse, that because your Popes *Sixtus* the fift and *Clemens* the eight haue beene moulding a new your vulgare latine translation (as I haue shewed) that therefore it was before false and nought? Surely whatsoever you will herein confesse, both this their moulding, and the booke it selfe did plainly shew, that it was become very mouldy and corrupt, and full of foule faults as sundry Papists haue acknowledged. And why may not we as well bee moulding againe our translations, as these Popes haue beene moulding this their mouldy translation, which when their kingdome most florished, by little vse and much rest had gotten much rust.

And therefore vntill you haue answered the same, you may bee ashamed to brag of his pregnant proofs, which were so weake, and cauls so great and many, that he rather discovered his own folly; then discredited our translators. What Maister *Broughton* writeth concerning our translation I doe not knowe, neither do I greatly care: yet this I say, although that our translations were made in the feare of God, to profit Gods Church and people, according to the measure of the grace of God bestowed vpon the laborers in that holy worke, and be voyd of wilfull corruptions either for doctrine or manners: yet I do not thinke them to be voyde of imperfections, in respect of propriety of words, and phrases, wherein they may be somewhat reformed, and amended. And hard it is to haue a translation so exact and perfit, but that some such imperfectnes may be in it, which yet be not repugnant either to holy doctrine or good life. And for asmuch as this man of malice would faine if hee could discredit our translations, and cause the

Reader to doubt of the truth of them, I wil shew not onely the good Christian, but also the Romish Catholike y^e hath vnderstanding of the Latine tongue, how he may discerne and know the truth and faithfulnessse of our translations, and so not to relie vpon the credit of our Ministers. There is a Latine translation of the old Testament made from the Hebrew very well and learnedly by *Sanctes Pagninus* an Italian, and a dominicke Frier, a man excellentlie learned in the Hebrew tongue (for I will giue him and his worke their due and deserued praise, and commendation, and not doe as this libeller, and his fellowes vse to doe, who of enuie and malice, wherewith their hearts bee infected and possessed, cannot giue a good word to any thing we do, though it be neuer so good and Godly.) This translation hee did dedicate to Pope *Clemens* the seauenth: Let the Reader compare our translations, especially of the latter editions with the said translation, and see whether in any substantiall matter of faith and life, hee can finde any corruptions and any great and notorious dissensions from the same. And the like I may say of *Erasmus* translation of the new Testament dedicated to Pope *Leo* the tenth, and allowed by him. Let (I say) the Reader compare our translations with these, and although hee may finde some difference in words and phrases, yet in matters of substance which concerne either the doctrine of faith, or precepts of good life, I am sure hee shall finde a goodly and Godly harmonie and agreement to his comfort and contentation. And lastly I wil offer to this challenger, (who offereth challenge of disputation with vs) and to al his partakers, that for one fault of moment or weight, that they shall finde in our translation, especially, as I said of the latter editions, wherein they differ from the originall fountaines of the Hebrew and Greeke; I will vndertake to finde fixe, yea ten greater and fouler in that vulgar Latine translation, which the councell of Trident hath most absurdly confirmed and made authentical: And therefore let neither the Godly Christian Reader, nor the seduced Catholike, be dissuaded from reading of our translations, nor doubt of the

the truth of them. But this hath beene in all ages the drift of the Diuell to seeke to discredite and diffame those Godly men that haue labored in Gods vineyard, and haue indeuored to translate his holy word to the comfort and saluation of his elect and chosen people. How Saint *Hierome* of old; and *Erasmus* of late were vsed, I haue elsewhere shewed. So this cauiller dealeth now, with that blessed man of God, and constant Martyr of Iesus Christ Maister *Tindall*, who as hee did patiently and constantly beare and abide their furious crueltie, and confirmed the truth of God which hee had taught, with the shedding of his bloud in flaming fire, so hee needeth not my defence. Who was a man of such mortification and Godly life, that I haue knowne some of great credite, and authoritie that knew him, and liued with him at Antwerpe, that would say of him, that if a man could bee like God, it was *Tindall*. I doubt not but he was indued with much more Godlines then a hundreth of your Popes, whom their owne friends and fauorers call for their horrible wickednesse, *Monstra & Portenta*, Monsters of mankinde. But he that iustifieth the wicked, and hee that condemneth the innocent, euen they both are abhominatio to God. That al men may erre wee doe confesse, *Omnis homo Mendax*: all men be liers: and generall councells which consist of men may erre, and haue erred wee doe not doubt. But of this it shall bee impertinent to speake at this present: I will onelie now retort your argument vpon you: Whosoeuer relieth his faith vpon man, hath no faith: but all English Papists that vnderstand not the Hebrew, Greeke and Latine, and reade the Remish translation, relie their faith vpon man, *videl.* the translator of that Testament: *ergo* all such English Papists haue no faith. The like may bee said of them that reade the Latine, which relie their faith vpon the councill of Trent who were men. Againe, whosoeuer relieth his faith vpon man, hath no faith: all Papists relie their faith vpon the Pope, who I trow is a man: *ergo* all Papists haue no faith. And this shall suffice for answer to your third article.

Platina in Be-
neditio 4. &
Christophoro:
I. & Ioan. 13.
pro. 17. 13.
Psal. 116.
Rom. 3.

The Pamphlet.

The Protestants know not what they beleene.

4. Article.

THe Protestants know not what they beleene, nor why they beleene: that they know not why they beleene, I haue shewed before. For that the ground of their beleefe is not the authoritie of scripture, of councells, of Doctors, nor of the Church, but their owne fancie. And that they know not what they beleene is manifest, because they haue no rule, whereby to know what is matter of faith, and what is not. Some say the sphere of their faith is extended solely and wholly to the word of God set downe in holy writ: what there is deliuered that they beleene, what there is cōcealed lieth without the circumference of their beliefs. Alas poore ignorance! What heretike beleeneth not so much? certainly few or none, so that by this means al damned hereticks, which beleene the scriptures, beleene alike: and they beleene as much as our Protestants, and ours no more then they: But the Protestant will replie that hee beleeneth the Scripture in a true sense, truely expounded, and all other heretikes in an erronious sense and falsely interpreted. And they will say as much of their Religion and beleefe, and held your exposition hereticall, and theirs orthodoxall. Againe are you not bound to beleene the canticles or song of Salomon as a part of your faith, and where finde you in the scriptures deliuered that such a booke is Gods word, and as such an one ought by faith to bee beleened? That Sunday should bee kept holy-daie, and Saterdaie the Iewes Saboth prophained, in Gods word is not reuealed, and yet by Protestants beleened. Moreouer to beleene whatsoener is contained in the scripture, is a generall, confused, folded implicitie faith: when wee demandaunt what a man is bound to beleene, wee aske what hee is obliged to beleene expresly, distinctlie, explicitlie. To beleene all the scripture distinctly, explicitly cannot bee preformed by all Protestants, since it supposeth a perfect and distinct knowledge of all the scripture, whereunto neuer mortall

man attained, the Apostles perhaps excepted. Some will limit their beleefe to their creed, saying, that nothing ought to be beleueed which is not in the Apostles creed. But then I would demaund of them, whether that wee ought to beleene that the scripture is the word of God? that baptisme is a sacrament? that in the Eucharist is the bodie of Christ by faith? to what article should these be reduced, seeing they are not contained in the creed? or how shall we know infallibly, how these be matters of faith: since they are not contained in the creed? others denie some articles of their creed also: for the Protestants denie three articles of our creed, and the puritans five. The first is the Catholike Church. Credo ecclesiam sanctam Catholicam: I beleene the holie Catholike Church, the which in very deede they doe not beleene: because Catholike is vniuersall, and so the Church of Christ which wee are bound to beleene, must bee vniuersall for all time comprehending all ages, and vniuersall for place, comprehending all nations: but that Church which the Protestants beleene, was interrupted all the ages betwixt the Apostles and Luther, which was 1400. yeares, or in verie deed was neuer scene before Luthers daies, therefore that Church they beleene, cannot bee Catholike. Neither is it vniuersall in place, beeing contained within the narrow bounds of England, which is accompted but as a corner of the world, for the Lutherans in Germanie, the Hugonotes in France, and the Gues in Flanders detest their Religion as much as the Catholikes; neither will they ioyne issue with them in diuers essentiall points. And therefore the Protestants Church which they beleene, can no more be called Catholike or vniuersall, then England the vniuersall world: or Kent the Kingdome of England: or a pruned bough a whole tree, or a dead finger a man, or a rotten tooth, the whole head. The second article is the communion of Saints, the which they many waies deny. First by not beleeuing that Christ hath instituted seauen Sacraments, wherein the Saints of the Church communicate: and especially the true and real presence of our Sauour Christ in the Eucharist, by which all the faithfull receiuers participating of one & the self same body, are made one bodie, as all the partes of a mans bodie, are made one lining thing by participating one

Math. 26.

Isa. 60.

1. Cor. 10. 17.

Gen. 48. v. 16. soule. Secondly they deny the communion of the Church militant and triumphant by exclaiming against innocation of Saints, by which holy exercise the blessed Saints in heauen and wee in earth communicate; we by prayer glorifying them, and they by meditation, obtaining our request. Thirdly, they deny the communion of the Church militant, and the soules in purgatory, bereauing them of that Christian charitie, which charitable compassion and merciful pittie requireth, and by natural affection the members of one body helpe one another. The third article is remission of sinnes, for they acknowledge no such effect in the Sacrament of Baptisme: but onely count it as an external signe, or seale of a prereduced grace or fauor of God, by his external predestination, against the expresse word of God: which therefore calleth this Sacrament the lauer of regeneration, for that in it the soule (dead by sinne) is newly regenerate by grace. Moreover they allow not the Sacrament of penance, wherein all actual sinnes committed after Baptisme are cancelled, & that which exceedeth all in absurditie, is to deny that our sinnes are all perfectly forgiven, but onely not imputed, and as it were veiled or couered with the passion of Christ: all the botches, and biles the filth and abomination of sinne still remaining, and as it were exhaling a most pestiferous sent in the sight of God: for let them shift themselves as they list, and scarfe their sores according to their fancies, yet no veile, nor mantell can couer their deformitie of sinne, from the piercing eyes of Gods perfect vnderstanding, from which nothing can be concealed. Fourthly, the Puritanes in effect deny that Christ is the Sonne of God: for they peremptorily affirme that Christ is God of himselfe, and not God of God: So that he receiued not his diuinitie from his father. The which position flatly taketh away the nature of a sonne, for the nature of a sonne is to receiue his substance of his Father, and it implyeth contradiction: that the Sonne receiveth his person of his Father and not his substance and essence, for the substance of God is essentiall to every person in trinitie. Fifthly, finally they deny the descension of Christ into hell, and desperately defend that he suffered the Paines of hell upon the Crosse, whereby they blaspheme most horribly that sacred humanitie: as if Christ had dispaired of his

Ad Tit. 3.

Ioh. 20.

Joh. 8. ver. 24.

Ioh. 16. v. 13.

And D. Buc
ley conten-
deth to proue
it in his an-
swer to this
article, albeit
he vnderstan-
deth not the
reason here
alleged, for
if he did hee
were to ab-
surd to deny
it.

1/a. 66. ver. 24.

his salvation, as if God had hated him and he had hated God, as if he had bene afflicted, and tormented with anguish of mind for his offences: for which he was deprived of the sight of God, and eternally to be deprived: all which horrible punishments are especially included in the paines of Hell, and whosoever ascribeth them to Christ, blasphemeth more horribly then Arius who denied him to God, for lesse absurditie it were to deny him to be God then to make God the enemy of God.

Marke. 9. 48.

Matth. 23. 41.

Answer.

IN this fourth article the Sylogisme promised is not performed, but in steed thereof, here is an accusation that we know not what we beleeeue, nor why we beleeeue. Your prooffe before I haue examined and what we beleeeue I haue declared, whereof the rule is not our owne fancie as you say, & shew not, as the rule of your faith and life is the Popes folly, as hath been in part shewed. You say we haue no rule, whereby to know what is the matter of faith. We haue the word of God contained in the canonicall Scriptures of the old and new Testament, and is that no rule? I pray you what doth *κανον* signifie but a rule? and why be the scriptures called canonical, but because they be the rule of our faith & life? *Thomas Aquinas* saith: *Doctrina enim Apostolorum & Prophetarum dicitur canonica, quia est regula intellectus nostri*: The Doctrine of the Apostles and Prophets is called canonicall because they be the rule of our vnderstanding. *David* when he said; *thy word is a light vnto my feete; and a lanterne vnto my pathes*: what did hee but make that same, the rule, direction, and guide of his faith and life? when *Moses* said: *Now therefore hearken O Israell vnto the ordinances and to the lawes which I teach you to do, that yea may live & go in, and possesse the land, which the Lord God of your Fathers giveth you: ye shall put nothing to the word, which I command you: neither shall take ought there-*

Thom. Aquinas in 1. Tim. 6.

Deut. 4. 2.

from

Iosu. 1. 8.

Luk. 16. 29.

Chrisost. in 2.
Col. hom. 13.Idem in Genes.
homil. 58.Idem hom. de
Adam & Heua

from, that ye may keepe the commaundements of the Lord your God, which I commaund you : what did he but make Gods word declared to him, and written by him, the rule of their faith and life ? When God said to Iosua : *Let not this booke of the law depart out of thy mouth, but meditate therein day and night, that thou maist obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe:* What did he but make his written word the rule of his faith, and whole life? When Abraham said to the rich man condemned in Hell, *They haue Moses and the Prophets let them heare them,* what did he but shew that the writings of *Moyse* & the Prophets were the only rule which his brethren should follow to auoyd damnation, and consequently to ataine eternall saluation? *Chrisostom* saith: *Ne igitur multorum opiniones habemus, sed res ipsas inquiramus. Quomodo autem non absurdum propter pecunias alijs non credere, sed & ipsas numerare & supputare; pro rebus autem amplioribus aliorum sententiam sequi simpliciter, praesertim cum habemus omnium exactissimam trutinam & gnomonem ac regulam diuinarum inquam legum assertionem. Ideo obsecro & oro vos omnes, ut relinquatis quidnam huic vel illi videatur: deque hijs a scripturis haec omnia inquirete &c. i.* Let vs not seeke the opinions of many men, but let vs search the things themselues: for how is it not absurd not to beleue men concerning many but that we wil count it; & for matters of greater waight to follow simply the minde and opinion of others, especially seeing we haue the most exact ballance, square & rule, the doctrine of Gods lawes? Therefore I request and beseech you all to leaue and forsake what seemeth good to this or that man, & of these matters search ye al these things, by the Scriptures. The same *Chrisostom* hath these words *Vides in quantan absurditate incidunt qui diuina scriptura canonem sequi nolunt, sed suis cogitationibus permittunt omnia. i.* Thou seest into how great absurdity they doe fall which follow not the rule of the diuine Scriptures, but permit all things to their owne fancies and deuises. And againe: *Satis sufficere credimus quicquid secundum praedictas regulas Apostolica scripta nos docuerunt, ut prorsus*

proposui non opinemur catholicum quod appauerit prefixis Then is not
sententiis contrarium, we beleue that that is sufficient en- the doctrine
 ough whatsoeuer according to the foresaid rules, the wri- of the Church
 tings of the Apostles haue taught vs so that wee doe of Rome Ca-
 not at all iudge that to bee Catholike which shall appeare tholike.
 to bee contrary to the foresaid rules. *Theodoret* saith: " *Theodor. di-*
in γὰρ τῆς θείας γραφῆς μεμαθὴν καὶ τὸν τῶν δογματῶν νόμον. " *alog. 3. pag.*
i. We haue learned from the holy Scripture the rule of doctrines " 268.
 Saint *Augustine* saith: *Sancta Scriptura nostra doctrina regu-* " *August. de*
lam figit. ne audiamus sapere plusq̃ oportet. The holy Scrip- " *bono vidu-*
 ture doth set a rule to our doctrine that we may not pre- " *itatis cap. I.*
 sume to bee wise abue that we ought to be. *Beda* hath an- *Beda. 8.*
 excelent saying hereof, which is recorded in *Gratians* de- *quest. 1. Nec*
 crees. *Nobis sacris literis unica est credendi pariter & viuen-* *sufficere.*
di regula praescripta: The onely rule both of faith, and also
 of life is prescribed vnto vs in the holy Scriptures. This
 rule wee haue, and will you say this is no rule? If you
 haue a better rule let vs knowe it. "Whereas in your se-
 cond cogitations vpon these your forcible reasons, you af-
 firme that some say the sphere of their faith is extended soly "
 and wholly to the word of God set downe in holy writ; and "
 how-so-euer you pittie our poore ignorance, and say that "
 herein wee do no more then all heritiks doe: yet wee bee "
 not abashed to professe our selues to bee of this number, "
 and desire to haue our faith ranged and restrained within "
 the circumference of this Sphere of the holy Scriptures: and "
 herein if our poore ignorance do not deceaue vs, wee thinke "
 that we ioyne with S. *Paule*, who being by *Tertullus* falsely "
 charged with heresie, as wee now are; answered in these "
 words: *But this I confesse vnto thee, that after the way, which* "
they call herisie, so worshippe I the God of my fathers, beleeuing " *Act. 24. 14*
all things which are written in the law, and Prophets. In which "
 words Saint *Paule* expelleth that acufation of herisie with "
 this argument.

He that beleeueth all things that are written in the law "
 & the Prophets is not to be accompted for an heritike, but "
 I beleue all this written in the law and in the prophets: "
 I therefore "

Therefore I am not to bee accounted for an heretike. But
 in the profound knowledge of this writer, this was but
 poore ignorance, and a fillie reason. For what Heretike (saith
 he) beleeueth not so much? And so Saint Pauls reason by
 this mans deepe diuinitie is not worth a rush. For Ter-
 tullian might haue replied and sayd, that notwithstanding
 his beleeuing all that is written in the Law and Pro-
 phetes, hee was an Heretike, for all Heretikes doe
 as much.

But Maister T. W. (for I will not misname you by
 H. T.) *dic fides*, tell vs in sooth and sadnesse. Do He-
 retikes beleeue the scriptures? I in my poore ignorance
 haue heretofore thought, that Heretikes beleeued erroni-
 ous and false doctrines repugnant and contrary to the
 scriptures, and that therevpon this argument would
 haue holden water, viz. that they which beleeue false
 doctrines, doe not beleeue the holie Scriptures, (which
 containe nothing but new doctrine): but Heretikes be-
 leeue false doctrines *ergo* they beleeue not the holie
 Scriptures.

Tell vs also, will Heretikes haue the sphere of their faith
 extended solie and wholie to the worde of G O D set downe in
 holy writ? Then this saying of Tertullian, which in my poore
 ignorance I haue thought, that neuer any misliked vn-
 lesse hee were an Heretike, will not goe for currant. *An-
 fer denique hereticis &c.* Take away from Heretikes
 whatsoever the *Ethnikes* haue thought and taught, that
 they may trie their questions, *Onelie by the Scriptures, and
 they cannot stand.* For how can this bee, that they which
 beleeue the Scriptures, cannot stand, if their doctrines bee
 tried onely by the scriptures.

But you will say, that Heretikes professe that they be-
 leeue the scriptures. But is this all one with you, for He-
 retikes to professe the beleeve of the scriptures, and in
 deede to beleeue them? Saint Paul saith that some professe
 to know G O D, and by workes do denie him. Some also
 professed themselves to bee Iewes, that is to say, worship-
 pers

Tertul, de-
 resurrect.
 carnis.

Ti. 1. 16.

Apoca. 2. 9.

pers of GOD, as you doe now professe your selues to bee
Catholikes, and some to bee of the societie of Iesus, when
both they were, and you are the synagogue, and of the so-
cietie of sathan. Some professed themselves to bee
the Children of *Abraham*, which did not the workes of
Abraham, but their faither was the diuell as our Sau-
our Christ told them. Euen so Heritikes may professe
that they beleue the Scriptures, when indeede they be-
leeue them not, but reiect the truth of them, and be-
leeue false and damnable doctrines repugnant vnto
them. Heretikes bee thecues which endeuer to steale a-
way the truth from the people, of whom Saint *Chrysostome*
saith: *Qui sacra non utitur scriptura, sed ascendit aliunde*
idest non concessa via, fur est. Hee is a theefe that vseth not
the scripture (hee saith not, that beleeueth the scripture)
but clymeth into the sheepfold by an other way which is
not allowed.

Of the true sense and exposition of the Scripture I haue
intreated at large before. Onely now I will ioine this is-
sue with you vpon these words of Saint *Hierome* recor-
ded by *Gratian* in the decrees: *Quicumq; aliter scripturam*
intelligit &c. Whosoeuer expoundeth the scripture o-
therwaies then the sense of the Holie Ghost by whome it
was written, doth require, although hee haue not de-
parted from the Church, yet hee may bee called an He-
retike. Let them with good will of vs and you that shall
soundlie bee prooued to expound the Scriptures o-
ther-waies then the sense of the Holie Ghost requir-
eth, bee called, accounted, condemned, and punnished
Heritikes; yea your Expositions bee so false, and for
ours true, that some Papists, and euen some of your sweete
bretheren the Iesuities, are forced by the euidence of
truth to forsake yours, and to approoue ours, as *M. D.*
Morton hath learnedly and largely declared. What you
or any other Heretikes say of our Religion, beleefe, and
expositions wee little regard, as long as you cannot
prooue them to bee hereticall: and wee are by the worde
of GOD well assured that they bee orthodoxall. As

Iohn 8. 39.

40.

Psal. 44.

Chrysost. in
Iorm. bom.
58.

24. *Quest.*
3. *Ha. sis.*

Apa. Ca-
thol. part. 2
lib. 5. cap.
17. 18. 19.
&c.

+ » touching the book of the Canticles of *Sollomon* we by the
 » Scriptures doe beleue that it is the worde of God. Saint
 » *Paule* speaking of the Scripture contained in the canonicall
 » bookes of the old Testament, and receiued by the Church
 » of *Israell* saith, that the whole Scripture is inspired of God.
 » But this booke of the Canticles was with the other books
 » both of *Sollomon*, and of the rest of the old Testament recei-
 2 Tim. 3. » ued by the Church of *Israell*, therefore by Saint *Pauls*
 16. » iudgement it was inspired of God, and so consequently the
 » worde of God as well as others. But if we did ioine here-
 » in either with some wicked Anabaptistes now, or with
 » some old Hertikes heretofore who haue denied this book
 » to be of the Canon of the Scripture, as *Phylastrinus* writeth
 In Catall » some did, (whose opinion we abhorre) yet from this par-
 cap. 233. » ticular you could not inferre the prooffe of your article be-
 » ing generall; that the Protestants know not what they be-
 » leue. But herein you do as soundly and substantially rea-
 » son as *Bellarmino* and others of you do, that because the
 » *Enuch* did not vnderstand that obscure propheticall speech
 » of *Isaias*, which hee was reading when *Philip* came to him,
 » therefore hee vnderstood nothing in the Prophet *Isaias*:
 » Yea and that all the Scripture is so hard and obscure,
 » that it is not expedient for the lay people to read it.
 + » Concerning the alteration of the Sabbath, wee gather by
 » the Scriptures, and thereby do beleue, that it was made by
 » the Apostles 1. Cor. 16. 2. Apoca. 1. 10. As your owne
 » fellowes of Rhemes in their annotations vpon these places
 » do confesse. And therefore the Sabbath we now obserue
 » is warranted by the Scriptures.
 » As for that idle speech of yours of generall and perticuler
 » beleeuing thinges in the Scripture, little pertinent to the
 » prooffe of your article, I answer briefly, that although nei-
 » ther all Protestants nor Papistes haue perfect and distinct
 » knowldge of all the Scripture: Yet God hath so manifestly
 » expressed therein all thinges needfull to our saluation, that
 » it is a most perfect rule of faith and life, as is before out of
 » *Beda* alledged: although some men blinded by sinne and
 » mallice, do not see them no more then men blinde in
 body

body see the cleare light of the Sunne : nor doe rightly vse this right rule giuen of God vnto them. *Chrysostome* saith : *Quaecunque necessaria sunt , manifesta sunt.* Whatsoeuer things are necessary are manifest. Againe : *Scriptura et serui &c.* The Scriptures are easie to bee vnderstood both of seruants , and misticall people , of widowes , and boyes , and to him that is very Ignorant : And whereas you would haue the Councels, Doctors, and Church the rule of our faith and life, bring such like plaine places out of the Scriptures and Doctors for the prooffe of it, & then we wil yeeld vnto you. As touching the Apostles creed, we acknowledge it to be a brieft abridgement of the especiall and principal points of Christian faith & doctrine, yet there bee some truthe, which are not particularly expressed in the same. But whereas you say, or rather falsely slander, that the Protestants deny three articles of our creed, and the Puritanes fve, I say that you affirme much, and proue little. But first you might well ynough haue forborne this distinction of Protestants & Puritanes; for although some haue differd in some outward matters concerning ceremonies & externall orders in the Church; yet these all greatly agree and consent in all points of the doctrine of faith, and Articles of Christian Religion : Neither do I know any that deserue so well of this name of Puritanes as you, who glory that you after Baptisme bee pure from all sinne; and for actuall sinnes after committed, can make so full satisfaction to God for them, that hee can request no more of you, as hereafter I will shew: and therefore it is you that may well be called Puritanes, of whome that saying of *Sollomon* may be well verified; *There is a generation that are pure in their owne conceits, and yet are not washed from their filthines.*

In 2 Thess.

Hom. 3.

In Math.

Hom. 1.

Prou 30.

But let vs come to the examination of your prooffe of this your absurd and slanderous assertion. The first you say is the Catholike Church, *Credo Ecclesiam sanctam Catholicam* ; doe wee deny this Article? Why doe wee then not onely print it and rehearse it in our Creed, but also expound it in our preachings and Catechising? I haue

Act. 10. 35.

Ephes. 4. 15.

Ephes. 5. 25.

Heb. 3. 6.

saied before that which may seeme sufficient concerning this matter, andd article: yet the better to satisfie the Christian Reader, and to stop the mouth of this malicious accuser, I say againe that by the holy Catholike Church mentioned in the Creede, is ment the company of all Gods elected and faithfull people, whome he calleth, iustifieth, and sanctifieth to be vessels of his mercy, and heires of his kingdome of glory, which is the body of Christ, and he the head; the spouse of Christ, and he the bridegrome; the house of Christ, and he the foundation; the flocke of Christ, and hee the shepehard. And this Church wee confesse to bee Catholike, that is to say vniuersall, both in respect of time, for that it consisteth of all them that are written in the booke of life, which haue bene from the beginning of the world, and shall be to the end thereof, and also of place, for that it is not now contained in any one country, but as S. Peter saith *In euery nation be that feareth God, and worketh righteousness is accepted with him*, and is a true member of this Catholike church. That this is the holy Catholike Church which we confesse and beleue, wherof the prophane wicked hypocrites, and reprobates bee no part, besides that which I haue saied before, I will further proue it by the holy Scriptures, and ancient Fathers. Saint Paul saith, *Let vs follow the truth in loue, and in all things grow vp vnto him, which is the head, that is Christ, by whom all the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the effectuall power, which is in the measure of euery part) receiveth increace of the body, vnto the edifying of it sefe in loue*. Againe Christ loued the Church and gaue himselfe for it, that he might sanctifie it, and clense it by the washing of water through the word, that he might make it to him selfe a glorious Church, not hauing spot or wrinkle, or any such thing: but that it should be holy and without blame. These things belong onely to the elect people of God, who shall raigne with him in his eternall kingdome of glory. For they onely be the body of Christ knit together in him, sanctified here, to bee without spot or blemish hereafter. The Apostle to the Hebrues saith: *Whoe house we are, if we hold*

hold fast that confidence, and that reioycing of hope vnto the end. Where he sheweth that they belong to the house of God, which is the Church of the liuing God, the pillar and stay of truth, which vnto the end hold fast their confident faith, and hope of Gods glory, wherof they reioyce, which belongeth onely to the faithfull and chosen children of God. This is that Church whereof he speaketh after : *But ye are come vnto the mount Sion, and to the citty of the lining God, the celestiall Ierusalem, and to the company of innumerable Angels, and to the assembly and congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the spirits of iust and perfect men.* To whom can these things pertain, but onely to the Ierusalem which is aboue the mother of vs all, which is the holy Catholike Church that we belecue? 1. Timib. 3. 15
Heb. 12. 22.
Galat. 4.

Hereunto I will adde a few sayings of the Fathers. Saint Augustine saith : *Corpus huius capitis Ecclesia est, non quæ hoc loco est, sed quæ hoc loco & per totum orbem terrarum: nec illa quæ hoc tempore, sed ab ipso Abel vsque ad eos qui nasci- turi sunt vsque in finem, & credituri in Christum, totus populus sanctorum ad unam ciuitatem pertinentium. quæ ciuitas corpus est Christi, cui caput est Christus :* The body of this head is the Church, not which is in this place only, but that which is in this place, & through the whole world, neither that Church which is at this time, but that of them which from Abel shall be borne vnto the end, and shall beleue in Christ, euē the whole company of Saints pertaining to one citty, which city is the body of Christ, wherof Christ is the head. And in another place : *Ille caput est, nos membra sumus: tota ecclesia quæ ubique diffusa est corpus ipsius est, cuius est ipse caput. Non solum autem fideles qui modo sunt; sed & qui fuerunt ante nos, & qui post nos futuri sunt vsque in finem seculi, omnes ad corpus eius pertinent, cuius corporis ipse caput est, qui ascendit in cælum :* He is the head, wee are his members : the whole Church which is dispersed euery where is his body, whereof he is the head. And not onely the faithfull which be now, but also they which haue beene before vs, and which shall be after vs vnto the end of the world, August. in Psal. 81.
Idem in Psal. 62
all

Idem de Ca-
tech. rud. c. 20.

Cyprian lib. 1.
epist. 3.

Idem de uni-
tate ecclesie.

Hieron. in Iob
cap. 28.

Chrysost. in Ps.
Hom. 114.

Ambros. in E-
phes. cap. 1

Bern. in Cant.
serm. 78.

Clem Alexand.
Strom. lib. 7.
pag. 35.

Beda in
Cant. 6.

all pertaine to his bodie : of which bodie, hee which hath ascended into heauen is the head. Againe, *Celestis Hierusalem ciues sunt omnes sanctificati homines qui fuerunt, & qui sunt, & qui futuri sunt* : All sanctified men, which haue beene, which are, and which shall bee Citizens of the heauenly Ierusalem. Cyprian saith : *Ecclesia nunquam à Christo discedit, & ii sunt ecclesia, qui in domo Dei permanent* : The Church neuer departeth from Christ, and they bee the Church which continue in the house of God. Againe, *Adulterari non potest sponsa Christi : incorrupta est & puica : unam domum nouit, unius cubiculi sanctitatem casto pudore custodit. Hec nos Deo seruat, hac filios regno quos generauit assignat* : The spouse cannot bee defiled : shee is vn-corrump and chaste, shee knoweth one house, and keepeth with chaste shamefastnesse the holinesse of one chamber, she keepeth vs to God, she assigneth the children whome shee hath borne vnto this kingdome. Saint Hierome saith : *Ipsa ecclesia quae est Sanctorum omnium congregatio pro aeterna sibi in Domino stabilitate, columna & fundamentum dicitur veritatis* : The Church which is the congregation of all Saints by reason of her eternall stedfastnes in God, is called the pillar and ground of truth. Chrysostome saith : *Ecclesia est tabernaculum à Deo fixum, non ab homine : ab uno loco in alium fugit, sed non à pietate ad impietatem fugit* : The Church is the tabernacle which God hath pight, and not man, shee flieth from one place to another, but she neuer flieth from Godlines to impietie and wickednes. Ambrose : *Apostolus omnem ecclesiam dicens, summam totum comprehendit quod in caelo est & in terra* : The Apostle meaning all the Church, briefly comprehendeth the whole which is both in heauen and in earth. Bernard saith : *Electi Dei sunt ecclesia Dei* : The elect of God be the Church of GOD. So saith Clemens Alexandrinus : *Non nunc locum, sed electorum congregationem appello ecclesiam* : I call not now the place the Church, but the congregation of the elect. So saith Beda, *vna est columba perfecta mea : vna est, inquit, catholica electorum omnium multitudo per omnia et mundi Loca, et tempora seculorum deo patri subiecta*. i. my perfect doue

is one: hee saith, that there is one Catholike multitude of all the elect by all both places of the world, and ages of times, subiect to God the father. Yea Friar *Lyra* saith: *Lyra in Mat.*

Ex quo patet quod ecclesia non consistat in hominibus ratione potestatis velle dignitatis ecclesiastica vel secularis, quia multi principes & summi pontifices & alii inferiores inuenti sunt apostatasse à fide: propter quod ecclesia consistit in illis personis in quibus est notitia vera et confessio fidei et veritatis:

Whereby it appeareth that the Church consisteth not in men, in respect of their ecclesiasticall or secular power or dignitie: for many Princes and Popes, and others of lower degree haue bene found to haue bene Apostates, and to haue fallen away from the faith. Wherefore the Church consisteth in those persons in whome is true knowledge, and the confession of faith and truth. So saith the Fryar

Alphonsus de castro: Ecclesia ex omnibus fidelibus constat, non solum presentibus, verumetiam preteritis, et in posterum futuris.

1. The Church consisteth of al the faithful not onely them that bee now present, but also heretofore haue bene, and hereafter shall be.

This is that holy Catholike Church, which wee in the Creed confesse, and belecue, euen the whole number of them whom God hath elected and chosen to eternall life, whom God hath had in all ages, and of all nations: Of which Church euery true and faithfull man and woman, must belecue him-selfe to bee a true and liuely member, whereof hee may bee assured, if hee finde and feele that GOD hath lightened his minde with the knowledge of his truth, hath wrought in his heart an vnfaigned faith to trust in his mercies, and to belecue that his finnes be forgiven him for Christes names sake: and that God hath sanctified his soule and body to hate sinne, and to haue a care and conscience to serue him in true holines & righteousness all the daies of his life. This being our confession and beleefe, with what conscience & truth can this man say, *that the Church which the Protestants beleene hath been interrupted at the ages betwixt the Apostles and Luther? and in very deed was neuer scene before Luthers daies: or that we imagine*

Popes Apostates,

Aduers. Hares. lib. 1. cap. 5. fol. 11.

Proverbe. 19.

5.

the same to bee comprehended within the narrow bounds of England? I can say no more, but that a false witnes shall not be unpunished, and he that speaketh lyes shall not escape. But now lette vs see what this man and his fellowes hold, beleue, and call the Catholike Church, forsooth the companie of all them that receiue and professe the religion and doctrine of the Church of Rome, & submit themselues to be ruled and gouerned by the Bishop & Pope of Rome. They that do not this, be Heretikes, Schismatikes, out of Noahs Arke, and out of the Catholike Church. And here-vpon it followeth, that the Christians in Græcia, Muscouia, Armenia, Ethiopia, &c. where Christianitie hath continued vnto this day, and among whom no doubt but some haue been of Gods elect and chosen people, yet bee they no Catholikes, nor of the Catholike Church, nor in the state of saluation: and why? because they neither haue been nor be subiect to the Pope of Rome. For so it is with many words sollemnely defined & determined by that holy Pope Boniface the 8. *Subesse Romano pontifici, omni humana creatura ior. & obediens. declaramus, dicimus, & definimus. & pronuntiamus, omnino unā sanctam. esse de necessitate salutis:* that is, We declare, say, define and pronounce, that it is altogether of necessitie of saluation to be subiect to the Pope of Rome. Where the Glosse helpeth out the matter with these wordes: *Quicquid saluatur est sub summo pontifice:* Whatsoeuer is saued is vnder the Pope. And on the other side, All they that professe the religion of Rome, and submit them-selues to the Bishop thereof bee Catholikes, and of the Catholike Church, how prophane, wicked or vngodly soeuer they be.

Gloss. ibidem.

✕ Pope Iohn the 8. the whore, Iohn the 12. or as some reckon him, the 13. who was an adulterer, and of two Cardinals, did cut out the tongue of the one, & the hand of the other, and at dice-play would call vppon the Diuell, and made the Pallace of Laterane a stewes of strumpets, as Laithprand. *Laithprandus Ticinensis*, writeth: Syluester the second a coniurer, who gaue himselfe to the Diuell to be made Pope, Gregorie the 7. a coniurer and monster, Boniface the 7. who robbed Saint Peters Church, and put out the eyes of

Laithprand.
lib. 6. cap. 7.Platina in Syl.
uest. 2.

Iohn

John a Cardinal, *Boniface* the 8. who entred into his Pope-
dome like a foxe, raigned like a wolfe, and died like a dog, *Jdem.*
Alexander the sixt, & *Iulius* the second, and al they whome
Platina calleth *monstra & portenta*, monsters and wonders *Platina.*
for their wickednesse, were not onely Catholikes, but also
heads of this Catholike Church. And he that married (as
I said before) his owne sister, and *Ferdinando* a king Naples,
who married his Aunt, & king *Philip* of Spaine that married
his Necce, because they did see these things by the dispen- *Phil. Com-*
sations & allowing of holy Popes of Rome, were Catholikes, *nens.*
and good sonnes of the Catholike Church. Now whether
of these doctrines concerning this article of our faith, *I be-*
leeue the holy Catholike Church, be the founder & truer, let *Matb. II.*
the Christian reader vprightly iudge. I doubt not but wis-
dome shall be iustified of her children.

And whereas you would make men belecue, that the
Church whereof wee are, is contained within the narrow
boundes of England, and that the Lutherans in Germanie,
the Hugonotes in France, and the Gues in Flanders (as
you tearme them) will not ioyne issue with vs in diuers es-
sentiall pointes of Religion, you doe to the offending of
God, and deceiuing of your ignorant reader, vtter two no-
torious vntruths. For we (as I haue said before) confesse
our selues to bee members of that holy Catholike Church,
which hath beene in all ages, and is dispersed ouer the
world, and we haue communion and fellowshippe with all
them in all nations, that feare God, and obey his truth,
especially in the fundamentall Doctrines of Religion and
saluation. But how doe you truely confesse the Church to
be Catholike, that is, vniuersall, comprehending all na-
tions, in restraining it to the religion and subiection
of the Pope of Rome, and so consequently to a small part
of Europe? vnlesse you will now of late adde the West
Indians, where the Spaniards haue committed moe hor-
rible murthers, then they haue made good profelytes. And
what an improper speech it is, that you cal the Church of
Rome the Catholik church, as if a man shold cal the church
of Corinth or Ephesus the Catholike, that is the vniuersall
Church,

Church, which if they were holy, are but members of the Catholike Church. This is therefore that which you vntruly attribute to vs, to call England the vniuersall world: or Kent the kingdome of England, &c. But the Church of Rome now committing fornication with stocks and stones is so farre from being the Catholike Church, that it is no true member thereof, as M. Doctor *Raynolds* hath learnedly proued. Which short *Thesis* being published in latine about twenty sixe yeares past, and in English nineteene yeares yet to the shame of all Papists standeth to this day vnconfuted although it tendeth to the cutting of the throate of their religion, and ouerthroweth the maine pillar thereof. And that these whom you contemptuously cal Lutherans, Hugonotes, and Gues, do dissent from vs in essentiall points of religion, you may easily affirme, but shall neuer be able to proue. Some indeed in Germany, whome you call Lutherans, do dissent from vs in one point concerning the Sacrament of Christs body and bloud: howbeit you cannot be ignorant, but that many Churches and countries in Germany ioyne with vs in that matter. And let the reader reade and examine the confessions of faith set out by the Churches in France, and in the low countries, and they shall see both how great their agreement in Doctrine is with vs, and also what a shamelesse flander this is, which this authour hath)acording to his accustomed manner)auouched, but not proued. And moreouer I will offer this issue to this man, who thinketh so highly of him-selfe, that whereas he shall proue that there is dissension among vs in one essentiall point of religion and doctrine; I will proue that there is in three at the least among them. And this much for this article.

The second article of the communion of Saints you say we many waies denie. First, *by not beleeuing that Christ hath instituted seauen Sacraments, wherein the Saints of his Church communicate.* But why do not you bring some plaine prooffe that our Sauour Christ instituted these seauen Sacraments? seeing you say that the denying of them is the deniall of this Article of our faith. Saint *Paul* going about

to terrifie the Christians of Corinth from going to idolatrous feasts, by the example of Gods fearefull iudgements and plagues poured vpon the Israelites for the like sinnes: to preuent an obiection which the Christians of Corinth might haue made, that the Israelits were not the Children of God so much as they, and had not such Sacraments of Baptisme and of Christs supper, as they had; and therefore God would not deale so hardly with them as hee did with the Israelites: to take away, I say this obiection, he sheweth that they were Gods people, as well as the Christians of Corinth were, and had the same sacraments in substance that we haue. For the *Fathers were under that cloud, and all passed through the sea, and were all baptized by Moses in that cloud, and in that sea, and did all eate the same spirituall meat, and did all drinke the same spirituall drinke: for they dranke of the spirituall rocke that followed them: and the rocke was Christ.* Where Saint Paul making mention of the Sacraments, which are tokens of Gods grace, and markes of his people, nameth but these two, Baptisme and Christs supper. Saint *Augustine* also writing of the Sacraments whereby Christ hath tied his people together, maketh mention but of the same two, in these words: *Primum itaque tenere volo quod est huius disputationis caput, dominum nostrum Iesum Christum, sicut ipse in Euangelio loquitur, Leui in go suo nos subdidisse, & sarcina leui, unde sacramentis numero paucissimis, obseruatione facillimis, significatione prestantissimis societatem noui populi colligauit, sicut est baptismus Trinitatis nomine consecratus, communicatio corporis & sanguinis ipsius, & si quid aliud in scripturis canonicis commendatur, &c.* I. First therfore, I would haue thee hold that which is the head of this disputation, that our Lord Iesus Christ hath, as hee speaketh in the Gospell, put vs vnder his easie yoke & light burthen, wherevpon he hath bound together the society and communion of his people by Sacraments in number fewest, in obseruation easiest, in signification most excellent, as is baptism consecrated in the name of the Trinity, the communion of his body & bloud, & if there be any thing els commended in the canonicall scriptures.

I. Cor. 10. I

August. ad. Roman. Epist. 108.

*Bessar. de Sa-
cram. Eucha-
ristia.*

*Alexand. de
Halis par. quest.
24. men. 1.*

*Compend. con-
cept. titul. 21.
alt.*

The like he writeth in his 3. booke de *doctor. Christiana. cap. 9.* by y which it appeareth, that he thought these two Sacraments to be sufficient for faithfull Christians to communicate in. And if he had acknowledged any mo, it is maruel, y writing of purpose of the, he did not name them: yet *S. Augustine* did not deny this article of the cōmunion of Saints. *Bessarion*, a Cardinall of Rome, & a learned man dissenteth frō you, & saith: *Hac duo sola sacramēta in Euāgelio manifestē tradita legimus: i.* We read that these only. 2. sacraments are plainly deliuered to vs in the Gospell: yet did hee not deny this article of faith. Your owne doctor *Alexander de Hales* flatly affirmeth y neither Christ, nor his Apostles did institute & ordain the Sacrament of Confirmation, but y it was afterward ordained in the councel called *Meldense*: yet he denied not this article. And therefore you ouershot your self in saying, that they which belecue not y Chrift did institute. 7. sacraments, deny this article of faith, *The cōmunion of Saints.* But to proceed w you concerning y true & reall presence of Christ in y Eucharist, we deny the same, not to the faith of the godly & worthy receiuer, but to the mouth & teeth of y carnal eater. We beleue & say that Christs body & bloud, in as much as they were offred vpon the crosse for our redēption, are the spiritual food of our soules, without which wee can neither liue vnto God heare, nor liue w God hereafter: and that y same is offred to vs partly in the promises of the Gospel, & partly in the sacramēts of Baptisme & Christs supper: & is in both apprehēded of vs by faith, without which neither the word nor Sacraments can profit vs. But here I must put you in mind, that you corruptly alleage a place of *S. Paul. 1. Cor. 10. 17.* foisting in this word *Body* for *Bread*, *S. Pauls* words be thus: *we that are many are one bread, and one body, because we are partakers of one bread.* This shifting of the words of the holy Ghost is too vsual with your companions. *Bouderius* a Louaine Frier alleaging the words of Saint *Paul* in the next chapter, verse. 27. *Quicumque manducauerit panem hunc, &c.* Hee that eateth this bread. &c. putteth out the word *panem*, and foisteth in the word *carnem*, flesh, alleaging it thus: *Qui manducat carnem,*

carnem, & bibit calicem Domini indigne, &c. He that eateth
the flesh, & drinketh the cup of the Lord vnworthily, &c.
 D. Harding in his confutation of the Apology intreating *Consut. Apolo.*
 of Purgatory, alleaging the words of S. Paul, 2. Cor. 7. 1. *cap. 16. diuis. I.*
 to proue satisfaction for sinnes, by that fained fire, putteth
 out *Sanctification*, and in place thereof putteth *Satiffetation*
 alleaging it thus: *making perfect satisfactiō in the feare of*
God. Cardinall Hosius changeth the words of Saint Paul
 alleaging them thus: *Neque ferre possunt ut per verbum Dei- consc. Petri 10.*
signo crucis vlla creatura sanctificetur. They cannot abide *cap. 13.*
 that any creature should bee sanctified by the word of
 God and signe of the crosse. Hee putteth out prayer, and
 putteth in the signe of the Crosse as a more holy thing.
 The foresaid Bunderius doth most shamefully alleage a *Ibid titul 3. o.*
 place of the Apostle in this sort: *Nam sic cinis v. t. la con-arti. 5.*
spersas populum sanctificauit atque mundauit: quanto magis
aqua sale conspersa diuinis precibus sacrata populum sanctifi-
cat atque mundat: If the ashes of an heifer sprinkled haue
 sanctified and cleansed the people, how much more shall
 water sprinkled with salt, being hallowed with diuine
 prayers, sanctifie and cleanse the people, &c. The words of
 the Apostle bee these: *If the bloud of bulles and goats, and*
the ashes of an heifer, sprinkling them that are vncleane, sanc- *Heb. 9. 13.*
tifieth as touching the purifying of the flesh, how much more
shall the bloud of Christ, which through the eternal spirit offered
himselfe without fault to God, purge your conscience from dead
workes, to serue the liuing God? Is not this horrible handling
 of Gods word, and blasphemous attributing that to their
 salt water, which is proper and peculiar to the bloud of
 Christ? I could shew in like manner, how they haue clip-
 ped the coine of Gods word, in leauing out words of pur-
 pose, which serue not their turne, but I will omit them: only
 this I say, y^e if they which counterfet & clip the kings coine
 deserue hāging, what do they deserue y^e counterfeit & clip
 the word of the eternall God king of all kings? but corrupt
 doctrine cānot be maintained without corruptiō of Gods
 word. But to returne to S. Pauls place: he there dissuadeth
 the Christians of Corinth from going to Idolatours feasts

by

*De consecra
distinct. 2. E.
Berenga.*

by a reason taken from the supper of our Sauour Christ, shewing that as the faithfull by eating that bread which there is broken, and drinking that Cup, are made partakers of Christ Iesus: so they that did eate those feasts ordained to the honoring of Idols, were partakers of Idolatrie there committed, or rather of the Diuell that was there serued. And as the faithfull by being partakers of that bread haue communion together, and bee made one body, to wit, the mysticall body of Christ: so they that receiue those Idol bankets, haue communion together, and shew themselues to be of one bodie, *videl.* of the Diuill. Now as there needed no transubstantiation of the one, no more there doth for the other. Also this bread which Saint *Paul* calleth the communion of the body of Christ is broken; yet I trust they will not say, that Christs body is broken, although Pope *Nicholas* caused that excellent man *Berengarius* so to confesse. But of the grosse and absurd doctrine of transubstantiation I will speake no more at this present. You say moreouer that wee deny the communion of *the Church militant, and triumphant, by exclaiming against inuocation of Saintes, by which holie exercise those blessed Saints in Heauen, and wee in earth communicate, wee by praier glorifying them, and they by meditation (I thinke it should bee mediation) obtayning our requests.* Herevnto I answere, first that this inuocation of Saints is vnlawfull, and cannot bee prooued by the holie Scriptures. And this offer I do make you, that if you can bring one plaine place out of all the holy scriptures, wherein it was euer commaunded, or of any faithfull man or woman vsed, I will yeeld vnto you not onely in this, but also in matters of Religion. You quote in your margent *Genes. 48. 16. and Apoca. 1. 4.* which make asmuch for proouing inuocation of Saintes, as *Tityre tu patule* doth. The words of the place of Genesis be these: *The Angell which hath deliuered mee from all euill blesse the children, and let my name bee called or named vpon them, and the name of my fathers Abraham & Isaac, that they may grow as fish into a multitude in the midst of the earth.* Out of this place, the Papists take two arguments to proue praier to Angels

Angels and to Saints. The first out of these words, *The Angell which hath deliuered me, &c.* The other out of those, *let my name be called vpon them, &c.* But yet let the reader note this, that of the Papists some doe finde the one saying, and some the other so weake, that some alledge the one, and some the other, and I haue not read any one, that doth vse them both. *T W.* in a discourse of this matter alledged the former words of the Angell: and *Ecchius* the latter. To the which I will briefly answer: By the Angel is ment Iesus Christ the Angell of the couenant, as *Malachie* calleth him, and the Angell of the great councill of God. So doth *Aloisius Lipomanus* that great Catholike Bishop of Verona both out of *Cyrrillus*, and of him-selfe expound it in these words: *Cyrrillus, Iacob pueris benedicens deum & patrem & nutrientem se, & Angelum liberantem nominat, illum nempe Angelum, qui Angelus magni consilij ab Esaia dicitur, quia omnis benedictio, omnis gratia non aliter quam à deo per Iesum Christum in homines descendit. Considerandum quod dictio hagoel vel redimens vel qui redimit propriè reddi potest, quo loquendi modo clarissimè filius dei, mundi generalis redemptor denotatur. Et si diligenter aduer. eris, tacitè propheta domini sanctissimam inuocat trinitatem, patrem scilicet, & spiritum S. sub nomine dei bis repititi, vnigenitum verò dei filiū sub nomine Angeli: Angelum verò intelligit redemptorem, verbum diuinum, saluatorem nostrum, vel auxilij dispensationis diuinae ministrum, ipse, inquam ille benedicat pueris istis: That is, *Cyrrill. Iacob* blessing thy children doth name God both the father which did nourish him, and the Angell which did deliuer him, to wit, that Angell, whom *Esay* calleth the Angell of great counsell, because all blessing and all grace descendeth no other wayes from God vpon men, but by Iesus Christ. Wee must consider that the word *Hagoel* may bee translated either redeeming or he that redeemeth, by which phrase of speech the sonn of God the generall redeemer of the worlde, is most manifestly signified: and if thou dilligently marke, thou maist perceiue, that the prophet in secret sort calleth vpon the most holy Trinitie, to wit, the father and the holy Ghost, vnder the name*

*Cyrrillus.
Alois. Lipoma
catena in Ge-
nes 48.*

of God twise repeated, and the onely begotten sonne of GOD, vnder the name of the Angell. For by the Angell he vnderstandeth the redeemer, the word of GOD, our Sauiour or the minister of GODS helpe and dispensation; euen he, I say, blesse these children. Hitherto *Lipomannus*, who with that ancient Father *Cyrill* truely vnderstand by this angell Iesus Christ, and not any other ministring spirit or created Angell. And therefore this place proueth the inuocation of Christ, but not of other Angels. By the other words, Let my name be called vpon them, &c. *Iacob* meant nothing else, but that *Manasses* and *Ephraim* *Iosephs* sonnes should bee counted amongst his sonnes, to make vp the twelue tribes of *Israel*. And euen so Frier *Lyra* doth truely expound it in these words: *Inuocetur super eos nomen meum, quia vocati sunt filij adoptiui Iacob, & facti sunt capita duarum tribuum, sicut alij filij Iacob*: that is, Let my name be called vpon them, because they were called the adopt sonnes of *Iacob*, and were made the heads of two tribes, as were his other sonnes. This phrase of speech is so vsed in other places of Scripture as *Isa. 41. In that day seuen women shall lay hold of one man, saying, we will eate our owe bread, and we will weare our owne garments: onely let thy name be called vpon vs, and take away our reproch*. Whereby is meant, that hee should bee their husband, and they counted and called his wiues. The like phrase is 2. *Sam. 12. 28. Hierem. 7. 10. &c.* And therefore that this exposition of this place, whereby they go about to proue inuocation of Saints, is a priuat and false exposition, any man may easily perceiue, And this is the more euident, for that some great Papists are forced to confesse that inuocation of Saints is not commended nor commaunded in all the Scriptures. There is one *Francis Hamilton* a Scot, a Papist, and fugitiue prior of *S. Iames at Herbipolis* in Gemany, who in a discourse concerning inuocation of Saints writeth thus: *Porro libenter hic concedimus, disortis scripturarum verbis ipsam (inuocati nem sanctorum) non commendari. Quibus enim? cuius authoris? cuius libri? cuius instrumenti? Non an veteris? commendantur Sancti, commendatur oratio, quam pro nobis ad deum*

*Lyra in. 48. cap
Gencs.*

deū faciunt: ut ipsos inuocemus, atque ut pro nobis orent, rogemus nullo loco commendatur. Vbi consulatur, locus demonstrari non potest. Sed neque conueniebat, ut aut commendaretur aut consulereur, nascentis maxime ecclesie exordiis: ne plures sibi deos more gentium fingere aut constituere existimarentur christiani, quando etiam in suspicionem Idolatriæ venerunt, dñ

Francist. Hamiltonius de Inuocat. Sancti. demonstrat.

priore in appendice pag. 37

81.

*sub specie panis & vini verum deum colerent. 83. precepta ne est? Non est precepta, &c. that is, Moreouer we doe heere willingly graunt, that inuocation of Saints is not commended to vs by expresse words of the Scriptures. For by what words? of what authors? of what booke? of which testament? the new or the old? Saints are commended, prayer which they make to God for vs is commended: but that wee should call vpon them, and that wee should intreate them to pray for vs, is in no place commended. No place cā be shewed, where it is counsell'd. Neither was it couenient that it should be either commended or counsell'd, especially in the beginning of the Church arising, lest christians should be thought to make vnto themselues after the maner of the gentiles moe Gods: seeing they were suspected of Idolatry for worshipping the true GOD vnder the forme of bread and wine. 83. Is it commaunded? It is not commaunded. Hitherto the words of this Papist *Hamilton*, by which it appeareth that inuocation of Saints is not commaunded nor counsell'd in the Scriptures, and therefore they doe wrest them, and bring a priuate and faulse exposition to them, which seeke to proue it by them. You quotate also in the margent. *Apoc. i. 4.* whereat a man might well wonder, that you would quote a place so impertinent for this purpose, but that it is euer vsuall amongst you and your fellowes in such sort to abuse the word of God. The words of Saint *Iohn* be these: *Iohn to the seuen Churches which are in Asia, Grace be with you and peace from him, which is, & which was, and which is to come, and from the seuen spirits which are before his throne, and from Iesus Christ, &c.* What meaneth this man to alledge this for inuocation of Saints? will he by these seauen spirits vnderstand the Saints? either he knoweth little, or he cannot*

be ignorant that this is expounded of the holy Ghost, who although he be in person one, yet by the communication of his vertue, and demonstration of his diuine workes in those seauen Churches, doth so perfectly shew himselfe, as though there were so many spirits, euery one working in his peculiar Church. *Ambrose* set out by Doctor *Tunstall* Bishop of Duresme writeth vpon these words thus. *Hic tota trinitas demonstratur*: Heere the whole Trinitie is shewed: and a little after: *Per septem autem spiritus, spiritus sanctus cō quōd sit septiformis intelligitur*: By the seauen spirits the holy Ghost is vnderstood, because hee worketh seauen manner of wayes. And hard it were, or rather absurd, to pray for grace and peace from Saints, and that before Iesus Christ. But vpon this I will not stand; onely the reader may consider how barren this cause is, which hath no plainer proofes, and driueth this man to such priuate and false exposition of Gods word. Now whereas you say that by prayer you glorifie the Saints in heauen: I say, that by prayer we doe glorifie God. *Call vpon mee in the day of trouble, and I will deliuer thee, and thou shalt glorifie me.* But that by prayer we should glorifie Saints, I doe not finde in all the holy scriptures. If this man can, why doth hee not shew it? I finde that God will not giue his glorie to any other, and that the Saints with *Dauid* say: *Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the glorie for thy louing mercy and thy truths sake.* And that the Angell would not bee worshiped or glorified, but said vnto *Iohn* worship God. As touching the Saints mediation, when Iesus Christ shall cease to be our mediator, and to sit at the right hand of GOD to make intercession for vs, then wee wil seeke to your mediation of Saints. In the meane time take you heede, that in attributing that to the Saints, which is proper and peculiar to the sonne of GOD, yea which hee hath bought with his bloud, you doe not deny the Lord which hath bought vs, and that you doe not horribly dishonor those Saints, and make Idols of them. Furthermore you say that wee deny the communion of the Church militant, and the soules in purgatorie, &c. Where-

Psal. 50. 15.

Isa. 42. 8.
Psal. 115. 1Apoc. 19. 10
22. 8.

vnto I answer, that when you shal plainly & pithily proue this your fained fire of purgatorie (which the Greeke Church alwaies hath denied) then we will yeeld vnto you, and graunt our selues to bee to blame, in not helping these seely soules with dirges, masses, &c. out of the paines of this forged fire. You quote in your margent for prooffe thereof, 1. Cor. 3. v. 15. & 15. v. 29. Alas poore purgatory, that hath no better proofes. The words of S. Paul in the first place be these: *If a mans worke burne, he shall lose, but he shall be saved himselfe: neuerthelesse yet as it were by fire.* Here is mention of fire, and therefore it must needs be the fire of purgatory: for such is the great iudgement of these worthy writers, that if they read in the scriptures or Fathers this word fire, it is none other but the fire of purgatorie: if sacrifice, it is the sacrifice of the Masse: if confessiō, it can be nothing but auricular confession to the Priest: if tradition, it is vnwritten verities or vanities. But touching these places of Saint Paul, because the author of this Pamphlet doth not aledge them, but barely quote them, I will but briefly touch the. To the first I say, that Saint Paul there speaketh not of all men, but only of teachers and preachers, which be builders of Gods house and Church, which euen Bellarmine confesseth. Secondly, he speaketh not of all their workes, but only of their doctrine whereby they build the Church of God. Thirdly, hee speaketh not of the purging of workes or persons but of the probation of doctrines. Fourthly, the works are said to bee prooued, and not the persons. Lastly, if this place should be vnderstood of purgatory, then euery man should bee throwne into it, for it is said the fire shall try euery mans worke of what sort it is: but this is contrarie to the doctrine of the Papists, who will not haue all men come into purgatorie. These things plainly shew that this place cannot bee vnderstood of purgatorie: Saint Augustine in many places doth vnderstand it of the afflictions and troubles sustained in this life, and not of the paines of Purgatorie after this life, *Enchir. ad Laurentium cap. 68. de ciuit. Dei lib. 21. cap. 26. de fide & operibus cap. 16. in Psal. 80.* But S. Paul speaketh of triall of doctrine, shewing that as

Tom I. contr. 6.
de purgat. lib. 1
cap. 4.

*Ambros. in
1. Cor. 3.*

*Idem. in Psal.
118. in hec
verba, ignitum
eloquium.*

the fire trieth mettals, so the light of Gods truth trieth doctrines: and as gold and siluer abide in the fire, and hay and stubble be consumed: so true, sound, and holie doctrines abide the light and trial of Gods word; when either vntrue doctrines or vaine speculations perish and be consumed. So doth Saint *Ambrose* expound it: *Mala doctrina in igne omnibus apparebit, nunc enim quosdam fallit*: Euill doctrine shall appeare vnto all in the fire, for now it deceiueth some. Againe, *Mala enim & adultera doctrina idcirco in ligno, feno, & stipula significata est, vt ostenderetur ignis esse esca*: Euill and counterfeit doctrine is therefore signified by wood, hay, and stubble, that it might be shewed, that it is but meate to bee consumed of fire. And againe, *Ignis ergo hic Christi sermo est: & bonus ignis, &c.* This fire is the word of Christ, and it is a good fire, which warmeth, but burneth not but onely sinnes. By this fire that gold of the Apostle laid vpon the good foundation is tried. By this fire that siluer of manners or workes is proued. By this fire those pretious stones are lightned: but the hay & stubble is consumed. Therefore this fire clenseth the soule, and consumeth error. Hitherto Saint *Ambrose*: whereby wee may see that neither Saint *Augustine*, nor Saint *Ambrose* expound this place of Purgatory, much lesse the Greeke Fathers, who neuer acknowledged it. Therefore to expound it of Purgatorie, as the Papists do, whether it bee not a priuate & false exposition, let y godly reader vprightly iudge.

The words of the other place here quoted are these: *Else what shall they do, which are baptized for the dead: if the dead rise not at all, why are they then baptized for dead?* To picke Purgatorie pickpurse out of this place passeth my skill. Here is mention made of baptism for the dead: but neither of Purgatorie, nor of praier for the dead. I am not ignorant that there bee sundrie expositions of this place: yet I doe not remember that euer I read it expounded of Purgatorie, or applied vnto it. And therefore I will write no more at this present of it, but wil expect a syllogisme to bee made of it for the prooffe of Purgatorie, and then I shall further consider what to say vnto it. Wee do beleeeue that they

they onely be members of that bodie whereof Christ Iesus is the head, which bee either triumphing with him in heauen: or be fighting for him against Sathan, sinne, and the world here vpon earth. Saint Paul saith, that *Christ came to make peace by the blood of his crosse, and to reconcile the things which are in earth, and the things which are in heauen.* That is to say, his whole vniuersall Church, whereof part was alreadie in heauen, and part remained behinde vpon the earth. They therefore that bee in Purgatorie, bee no members of his bodie, nor are to bee deliuered by him: but being the Popes creatures, are either by him (who can at his pleasure emptie and scourge Purgatorie) to bee deliuered, or else still in that fained fire to be tormented. Neither hath true Christian charitie so much, as the cursed couetousnesse of Priests, beene the bellows to blow that forged fire for the heating of their kitchens.

Coloss. 1.2.0.

Now that I haue answered your reasonlesse reasons of our denying this article of Christian faith, the communion of Saints, I will briefly shew what is our beleefe of it. Wee beleefe that all the Saints of God, and members of the holie Catholike Church haue communion and fellowship with Iesus Christ, and are partakers of all his benefits. Of this communion Christ speaketh: *I am the vine, yee are the branches: hee that abideth in me, and I in him, the same bringeth forth much fruite.* Of this speaketh S. Paul: *God is faithful, by whom yee are called vnto the fellowship of his sonne Iesus Christ our Lord.* This communion or fellowship is wrought by faith, by the which Christ dwelleth in the hearts of all his elect and faithfull people; and by which wee be grafted into him to receiue all grace and goodnes from him as the branch doth from the vine or stocke. And we beleefe that all the faithfull and Godly bee knit together in loue, as the Apostle speaketh, whereby they are to communicate those graces and gifts, which God hath bestowed vpon them, to the edifying and helping of others, in such sort as GOD hath appointed. Yea wee beleefe that all the faithfull haue communion and fellowship together in that they haue all one heauenly father, one Iesus Christ their redeemer and mediator.

Job. 15.8

1. Cor. 1.9

Ephes. 3.17

Coloss. 2.2

mediator, one holy Ghost their sanctifier, are iustified by one faith common to all the elect, dedicated to GOD by one baptisme, called by one Gospell to bee partakers of one kingdome of glory. This is the summe of our beleefe concerning this article, wherein wee would know what fault you can finde? But your communion and vnion consisteth in being vnder one Pope of Rome, vnder whose obedience whosoeuer is not, you thinke he cannot be saued, as is before shewed; neither will you haue communion with him: And therefore whereas Christianity hath continued (as I said before) in Greece, Russia, Aethiopia, Armenia, and other countries amongst whome no doubt but God hath had, and now hath his elect and chosen people, yet you haue no communion or felloship with them, because they be not vnder your one Pope. And much lesse haue you communion with the Saints in heauen, because you haue not the faith of Gods elect. For did the faithfull Patriakes, Prophets, Apostles and others beleefe to bee deliuered from the fire of hell by the merits of *Ni-holas*, or to ascend into heauen by the blood of *Thomas Becket*? Nay Iesus Christ is the onely mercy seate, into the which the two Cherubins did looke, that is, as I take it, both the faithfull before his comming in the flesh, and they that be after doe looke only vpon Christ, in him onely to seeke and finde mercy.

Titus. I. I.

Now let vs see the third article of our Creed, which you say we deny, which is Remission of sinnes. Here I beseech the Christian reader to consider who they bee that deny this article, containing a principall point of Christian religion and saluation, whether we or this accuser with his partners. Wee beleefe, that whereas we be children, of wrath, vnprofitable seruants, and prodigall children that haue sinned against heauen and our heauenly father, and are so deeply indebted to God, that we be neuer able to make payment, for the which he might iustly throw vs into the dungeon of damnation for euer: wee I say beleefe that he hath giuen *his onely begotten sonne*, that whosoeuer beleueth in him, should not perish, but haue everlasting life

Joh. 3. 16.

Ephes. 17.

life, by whome wee haue redemption through his blood, euen the *Coloss 2. 14.*
 forgiuenes of sinnes, according to his rich grace, and that our *1. Ioh. 2. 12.*
 sinnes are forgiven vs for his names sake. And we belecue
 that God of his great mercy in Iesus Christ doth forgiue
 vs not onely our sinnes, but also the punishment due vnto
 them, and which we haue deserued by them, accepting vs
 for vessels of his mercy, and heires of his glory. Now this
 accuser of vs, and his companions doe first belecue, that
 they doe make satisfaction to Gods iustice for their sinnes.
 For whereas our sinnes be called debts, and satisfaction is
 a payment; it followeth, that if we doe make satisfaction
 for them, then we neither need, nor can haue forgiuenesse
 of them. For our satisfaction, and Gods forgiuenesse can-
 not stand together. For euen as if I owe a man a hundreth
 pounds, and I pay him, he doth not forgiue it; and if he for-
 giue it, I do not pay it: So if we by satisfaction make pai-
 ment to GOD for our sinnes, then hee doth not forgiue
 them; if he forgiue them, then wee doe not make satisfac-
 tion for them.

Now let vs see, what is the doctrine of these men con-
 cerning this their satisfaction, whereby they make pai-
 ment themselves to God for their debts. Bishoppe Fisher,
 whome I suppose the Pope hath sainted for standing so
 stiffly in his cause, writeth hereof thus: *Thirdly, some there* *John Fisher in*
be, which by grace in this life haue so punished them-selues for *Psa. 1. penitent*
their offences, that they haue made a sufficient recompence for
them Againe: So doth hearty weeping for sinne, expell sinne, & *Ibidem.*
is a sufficient & iust recompence for it. And againe: But wher-
as any creature hath made due satisfaction in this life, he neuer *In Psa. 2. pani-*
after that shall suffer more paine and also is cleane out of debt, *tent.*
and nothing after that shall euer bee claimed of him. Againe,
They bee called recti corde, that haue made satisfaction so *Ibidem.*
plentifully, that God can aske no more of them. And in his
Latine booke against Luther he hath these words: Secundo
supponimus, quod quanquam nemo sit cui non cumulatiu
premium in coelis Deus largiatur, quam hic in terris ipse me- *Idem in consut*
ruit, innumerati tamen sunt, qui longe grauiores arumnas per- *assert. Luther.*
tulerunt quam ad suorum suffecissent delictorum expiationem: articulo. 17.

M

Secondly,

Secondly, wee make this supposition, that although there is none, to whome God doth not giue a greater reward in Heauen, then hee hath merited and deserued: yet there bee many which haue suffered farre more grieuous griefes and punishments, then would haue sufficed to the expiation and purging away their sinnes.

2. Pet. 2.

Galat. 2.

This is their doctrine, and is this to beleue the forgiuenesse of sinnes? or is it not rather to denie the Lord Iesus that hath bought vs? For I may say with Saint *Paul*, that if righteousness come by the law (or by our satisfaction) then Christ died in vaine. And with what face can these men accuse vs of denying this article, the forgiuenesse of sinnes, themselves teaching such blasphemous doctrine, so manifestly opposite and contrarie vnto it? Again, they denie the forgiuenesse of the punishments due for sinne, saying, that Christ hath deliuered vs *à culpa*, from the fault or offence, but not *à pœna* from the punishment; or at leastwise hee hath deliuered vs from eternall punishment, but not from temporall, which must bee sustained in Purgatorie, whereby our sinnes or soules must bee purged, and Gods iustice satisfied. And yet the Popes pardons, masses and dirges may discharge and deliuer from it. Wherein first, what doe they but extenuate, and greatly diminish the vertue and powre of Christs death? For if our Sauour Christ haue not deliuered vs from the punishment due to our sinnes, what great good hath hee done vs? And if hee haue discharged vs from eternall punishment in hell, but not from the temporall in Purgatory, then is hee not a full and perfect Sauour, but an halfe Sauour. Haue you the testimonie of all Antiquitie for this doctrine? *Tertullian* saith, *Exempto scilicet reatu, eximur & pœna*: The guiltinesse of sinne beeing taken away, the punishment is also taken away. And *Chrysostome* saith *ubi enim gratia, ibi & venia: ubi verò venia, illic nulla erit pœna*: Where grace is, there is forgiuenesse; and where forgiuenesse is, there shall bee no punishment. Saint *Augustine* saith, *Ablato ergo peccato, auferetur & pœna peccati*: The sin beeing taken away, the punishment of sinne shall also bee taken

Tertull. lib. de baptismo.

Chrysost. ad Rom. Homil. 8.

taken away. By this let it be discerned who they bee that denie that article of the forgiuenesse of sinne. Moreouer, let the Christian reader consider how they attribute first that to their Purgatory, which is proper to the bloud of Christ, which, as *S. Iohn* saith, clenseth vs from all sinne: and secondly, more to their Dirges, Masses, Pardons, and such paltries, then they doe to the death and passion of Iesus Christ. For they may deliuer from the paines of Purgatory, but Christs death doth not. *O cælum non sudas! ô terra, non tremis! &c.*

August. de vera relig. cap. 13

1. Ioh. 1.

But now let vs come to your proofoe of this your accusation of our denying of this article. Your first reason is, that wee acknowledge no such effect in the Sacrament of Baptisme, &c. Wee acknowledge that baptisme is a Sacrament of the forgiuenesse of our sinnes, by the death and passion of our Sauour Iesus Christ, whereby our faith is confirmed, and we assured, that as water washeth away the filth of the bodie, so all the filth & guiltinesse of our sinnes is so purged in the bloud of Christ, that wee bee accepted for iust and righteous before God. But we do not acknowledge that Baptisme, or any other Sacrament, doe conferre grace of themselues, or haue grace included in them as in a vessell: but wee affiame that they bee seales of Gods promises, and instruments whereby God worketh in his elect and chosen people those graces, which hee hath in his word promised, and Iesus Christ hath purchased for them. But all that bee outwardly baptized, bee not inwardlie clensed, as *Simon Magus*, who beeing baptized, was yet still in the gall of bitterness, and in the bond of iniquitie. For the spirit of God worketh by them in whom, when and how much it pleaseth him. Neither doe wee beleue that Baptisme serueth onely for the remission of sinnes committed before it, as you say here, but that the vse and benefit of it, pertaineth to our whole life, continually to assure vs, and confirme our faith in the forgiuenesse of all our sinnes by Iesus Christ. And whereas you say, that this our doctrine is contrarie to the expresse word of GOD, which calleth this Sacrament the lauer of regeneration,

Act. 8. 33.

Tit 3.4.

Ezech. 36. 25.

August. lib. 2
de doct. Crist.
cap. 5.

for that in it the soule dead by sinne is newly regenerate by grace: I answere that Baptisme is so farre from beeing in this place of Saint *Paul* expressed, that it is not mentioned, neither necessarily to bee vnderstanded. Saint *Pauls* sweete words bee these: *When the bountifullnesse and loue of God our Saviour towards man appeared, not by the workes of righteousness, which we had done, but according to his mercy he saued vs, by the washing of the new birth and renewing of the holy Ghost, which hee shed on vs abundantly through Iesus Christ our Saviour.* Where is baptisme here mentioned, or expressed to the lauer of regeneration? Saint *Paule* doth here attribute this washing, whereby wee bee regenerate and renewed, to the holie Ghost alluding as it were to the words of God, by the Prophet *Ezechiel*: *Then will I powre cleane water upon you, and ye shall be cleane: yea from all your filthinesse, and from all your Idols will I cleanse you.* By this cleane water is vnderstood the spirit of God, as it is expounded in the two next verses following. I confesse that Baptisme is a Sacrament and pledge vnto vs of this washing and clensing of the holie Ghost, to whom this washing is to be attributed, and not to baptisme, as though it were included in it, or affixed to it: for (as I said) many be outwardly baptizd, which be not inwardly clensed, but onely the faithfull children of God, in whom Gods spirit inwardly worketh that, which by the word of God is promised, and in baptisme sealed and confirmed. And therefore this lauer is the spirit of God, by whom we be regenerated and renewed. Saint *Augustine* saith well: *Ea demum miserabilis est seruitus signa pro rebus accipere, & supra creaturam corpoream oculum mentis ad hauriendum aeternum lumen leuare non posse*: This is miserable feruitude to take the signes for the things signified, and not to bee able to lift vp the eye of the minde aboue the corporeall creature to receiue eternall light.

Your second prooffe is, that we allow not the sacrament of Penance, wherein all actuall sinnes committed after Baptisme are cancelled. Your Popish penance consisting in shriuing to a Priest, receiuing absolution from him, and doing
some

some idolodensuaries, wil-worshippings appointed by him, we allow not: but true repentance, which consisteth in vnfaigned sorrow for sinne, earnest confession with remorse of conscience both to God and man offended, and a true reformation and amendment of life we allow and commend, and do iudge that we can doe nothing acceptable to God, which proceedeth not from this true repentance.

The third thing whereby you would proue that wee denie this article of remission of finnes, which you say *exceedeth all in absurditie, is that wee denie that our finnes are perfectly forgiven, but onely not imputed, and as it were veiled or couered with the passion of Christ, &c.* Wherevnto I answer, that you here bring an absurd distinction. For what difference is there betweene forgiuing, not imputing, and couering and hiding of sinne? Surely it seemeth that *David* could find no such ods betwixt them as you dreame of, whose words be these: *Blessed is he whose wickednesse is forgiven, and whose sin is couered. Blessed is the man, unto whom the Lord imputeth not iniquitie, and in whose spirit there is no guile.* Doth not *David* here take these all for one, and attribute blessednes alike to euery one of them? When *S. Paul* saith *God was in Christ, and reconciled the world to himself, not imputing their finnes vnto them:* what doth he meane by not imputing of sin, but forgiuing of sin? *Primasius* expoundeth it thus: *Non reputans illis delicta ipsorum: hoc est, indulgens* *Primasius in persolam fidem, quæ gratis donata est: i.* Not imputing to the *illum locum.* their finnes: that is to say, pardoning them by onely faith, which is freely giuen. And whereas you so much extenuate, *Not imputing*, and make it not so much as *Forgiuing*; *Chrysostome* a man of greater iudgement then you, affirmeth the contrarie, and maketh *not imputing* greater then *Chrysosto. i. 2. Cor. 5. 19.* *Corinth. hom.* *forgiuing*, in these words: *Attamen cum tanta sint nostra peccata, non solum non exposcit pœnam, sed & conciliatus est: non solum dimisit, sed neque imputauit, &c.* But where as our finnes bee so great, hee doth not onely not require punishment but also is reconciled with vs: and not only hath forgiven, but hath not so much as imputed our finnes to vs. *Bernard* thinketh not so basely of *not imputing* as you doe,

Bernard.in
Cant.ferm. 23.

Ephesi. 5. 2

Luk. 15.

Math. 22. 12.

Psal. 85. 2

doe, his sweete words bee these : *Sufficit mihi ad omnem in-*
stitiam solum habere propitium cui soli peccavi : Omne quod
mihi ipse non imputare decreuerit , sic est quasi non fuerit. Non
peccare. Dei iustitia est : hominis iustitia indulgentia Dei : It
is sufficient for mee vnto all righteousnesse, to haue him
mercifull, against whome onely I haue sinned : whatsoeuer
hee hath determined not to impute vnto mee, is so as
though it had neuer beene. Not to sinne is the iustice of
God : mans iustice is Gods mercie. *Bernard* here saith, that
the not imputing of our sins vnto vs, is as much as though
they had neuer beene committed : And will you say that
notwithstanding the not imputing of them, *yet their bot-*
ches, biles, filth and abomination remaine still, exhaling a most
pestiferous sent in the sight of G O D ? Is not the sweet smel-
ling sacrifice of Iesus Christ able so to perfume them and
vs, that we and all our actions may bee sweete and accep-
table in the sight of God ? And if the robe which the Fa-
ther put vpon his prodigall sonne could so hide all his
ragges, that hee was deare in his fathers eyes ; canuot the
robe of Christs righteousnesse so couer and hide all our
ragges, yea our botches, and biles, that we may bee deare
and precious in the sight of God our heauenly and most
mercifull father ? And if those that had the mariage gar-
ment vpon them, were admitted to the mariage, without
regard what the said garment couered : shall not wee ha-
uing y^e mariage garment of Christs righteousnesse, be accep-
ted to the mariage of the Lambe, notwithstanding all the
botches and biles which it couereth ? Yet we do not say
that we can couer or hide all our sinnes from the piercing
eyes of God : but this we say, that euen God himselfe doth
hide them with this robe of Christs righteousnesse, and
looking on vs in the face of Iesus Christ his Son, doth ac-
cept vs his members, for such as Iesus Christ himselfe is.
And do you not thinke that that which God hideth is well
hid, and shall neuer come to light ? *David* saith of G O D,
Thou hast forgiven the iniquitie of thy people, and couered all
their sinnes. Doth not *David* here take forgiuenesse and
hiding both for one ? And therefore this your distinction
betwixt

betwixt perfect forgiuing, and not Imputing and couering, is as substantiall a one, as that is of your blind and barbarous Schooleman *Richardus de Sancto Victore*: *Christus potuit dimittere peccata: nos vero non possumus dimittere re de potestate peccata, sed tantum remittere.* As great difference as there *ligandi & sol- uendi par. 1. cap. 14.* is betwixt *dimittere* and *remittere*, so much there is betwixt forgiuing, not imputing, and couering in sinne. This is (as *Erasmus* saith) *Frigidissimis distinctionibus omnia confundere*: with friuolous distinctions to confound all things. And this much for this Article of the Creede, which you do as foolishly proue, as you falsly affirme that we deny it. *Erasmus in vita Hieronymi*

Now I come to the fourth Article that you say the Puritans in effect deny, which is no lesse, then Christ to bee the Sonne of God. But who bee these Puritanes that bee thus grieuously charged? what are their names? why be not their bookes named, and sayings produced? These things ought to haue beene done, if you had beene disposed rather *ratiocinari quā calumniari*, to reason, then to raile and slaunder. *Pag. 50.*

But to this your malicious and false accusation I will first oppose the true confession of faith concerning this Article, where-vnto all the reformed Churches whereof I haue either heard or read do assent and agree. *Wee be- Ex. Gall. confessione.* leene and acknowledge one onely G O D, who is one onely and simple, essence spirituall, eternall, inuisible, immutable, infinite, incomprehensible, almighty, most wise, good, iust, and mercifull; and that in that one and simple diuine essence, there bee three persons subsisting, the Father, the Sonne and the holy Ghost. The Father the first cause in order, and the beginning of all things; the Sonne his wisdom and euerlasting word: the holy Ghost his true power and efficacy. The Sonne begotten of the Father from euerlasting: the holy Ghost from euerlasting proceeding from the Father and the Sonne: which three persons are not confounded, but distinct; and yet not denided, but coëssentiall, coëternall, and coëquall. If you mislike any thing in this confession confute it: if you know any of vs that maintaine

maintaine any diuers doctrine dissenting from this, name them, produce their sayings, and quote the places. But you say that these (whom you tearme puritanes) peremptorily affirme, that Christ is God of himselfe, and not God of God: So that he receiueth not his diuinity from his father. I answer, that if wee consider of Christ absolutely in respect of the essence, he is *αὐτόθεος*, God of himself, to whom all things do agree which are spoken of the diuine essence by it selfe: but if we consider of him in respect of his person, he is not of himselfe, but sonne of the father, yet coeternall and coessentiall. So saith Saint *Augustine*, *Christus ad se deus dicitur, ad patrem filius dicitur*: Christ in respect of himselfe is called GOD, and in respect of the Father is called sonne. S. *Basil* saith that it was an vndoubted principle of diuinity in al ages: *τὸ τὸν θεὸν μὴτε παρ' ἑαυτοῦ, μὴτε παρ' ἑτέρου γενέσθαι* The God-head to bee begotten neither of it him-selfe, nor of any other, but to be *ἀγεννητον* vnbegotten. And that Christ is God of him selfe I proue it thus: Hee that is *Iehoua*, is God of himselfe: Christ is *Iehoua*; ergo Christ is God of himselfe. The first proposition cannot be denied: for God is called *Iehoua*, because he hath his being of him-selfe, and all others haue their being of him: And that Christ is *Iehoua*, I thinke you will not deny, and if you doe, it may easily be proued. For he that appeared to *Esaïas* the Prophet. cap. 6. and is there called *Iehoua* verse. 3. is said of Saint *Iohn* to be Christ in these words. *These things said Esaïas, when he saw his glory and spake of him.* That which *Esaïas* cap. 18. 13. 14. speaketh of *Iehoua*, Saint *Paul* *Rom.* 9. 33. expoundeth of Christ. The Angell that appeared to *Moses* in the bush is called *Iehoua*; but Christ who is called the Angell of the couenant, and the Angel of the great councell, was that Angell, ergo Christ is *Iehoua*: And so consequently is God of himselfe. And therefore *Epiphanius* (whome I trust you will not terme a Puritan) calleth Christ, *αὐτόθεον* GOD of him-selfe. The Fathers of the *Nicene* councell in calling Christ God of God, did thereby signifie that he is coessentiall, and of the same substance with the Father, and not as you falsely affirme that hee receiued his diuinitie of his Father

*August. hom. de
tempor. 38.*

*Lib. 1. contra.
Eunomium.*

Job. 12. 41.

Exod. 3. 27.

*Epipha. heres.
69.*

Father, which is in effect to make Christ no God. For it is proper to God to be of himselfe. The deitie is the diuine essence, which is one and singular, and the same wholly in the Father, in the Sonne, and in the holy Ghost. And so we acknowledge a Trinity of persons, and a vnitie of essence, that is one onely God. *cap. 1. 2. saith Saint Basil &c. it is manifest that the names of Father and Sonne doe not signifie the essence, but the proprieties of the persons. So Damascene saith, Θεός τις μὴ ὅτι τὸν οὐτὴν ἀπὸ τοῦ οὐκ ὄντος, τὸν οὐκ ὄντος. The dietie signifieth the nature (or essence) the word Father, the person. And the essence is wholly in the Father, wholly in the Sonne, and wholly in the holy Ghost, as euen your great Master of the sentences Peter Lombard confesseth; so that the Father is God of himselfe, the Sonne God of himselfe, the holy Ghost God of himselfe: and not three Gods, but one true and immortall God. And therefore with Athanasius wee worshippe a vnitie in Trinitie, and Trinitie in vnitie.*

Lib. 2. contra.

Eunomium.

De orthodox fide lib. 3. cap. 11.

Peter Lomb. lib. 1. dist. 5. cap. 1.

„Here in your margent you say that *D. Bucley* contendeth to prooue it in his answer to this article, albeit hee vnderstand not the reason heere alleaged, for if hee did hee were too absurd to denie it. What *D. Bucley* hath prooued let the Godlie Reader consider and iudge: manifest it is that you haue not here disprooued any thing by him alleaged, your bare assertion is not to bee accepted. You are not yet to bee taken for *Pythagoras*, of whome his schollers sayd, *ipse dixit*, hee hath said it: absurd be they that haue such conceite of you, to beleue your bare assertions without any demonstrations.

The fift article, which you say those whom you disdainfully call Puritaines doe deny, is the descension of Christ into Hell. Can you shew and name any such puritanes which omit this article either in rehearsing it, or in expounding it, as you haue done the second commaundment of God? I am sure you cannot. Why doe you then say that they deny it? forsooth because they receiue not your exposition of it, to wit, that Christ descended in soule to hell, and was there as long as his body was in the

Catechis. Tri-
dent pag. 69.
In Act. 2.

Durand. in. 3.
A. 22. 4. 3.
Io. Picus Apol.
quest. 1. in Tho
Aqui. 3. quest.
52.

1. Pet. 2.

Luke. 22. 44.
vers. 43.
Math. 27. 46.
32.

graue, and there harrowed Hell, and deliuered thence the patriarkes, and all iust men there houlden in bondage vnto his death, as your Rhemists write. And doe all that receiue not this exposition deny this article? Then did your owne Doctor *Durand* deny this article, who held and published in writing that Christs soule did not in respect of the substance and essence thereof, but by effect, efficacy and operation descende into Hell. Then did *John Picus* that learned Earle of Mirandula, and Cardinall *Cai-tane*, (whom the Pope sent into Germany to suppress *Luther*.) deny this article, who concurre and agree with *Durand*: yea I might say that then either Saint *Cyrian* or *Ruffin* denied this article, who expoundeth it of Christs buriall. But you say that these nameles Puritans defend that Christ *suffered the paines of Hell vpon the crosse, whereby they blasp'eme most horribly that sacred humanitie, as if Christ had dispaired of his salvation: as if GOD had hated him, and hee had hated GOD, &c.* I answer that this doctrine of Christs suffering the paines of Hell vpon the crosse, is not so desperate, as your collections thereof are false, and blasphemous. What desperatnes or absurditie is this, that Christ our Saviour, not in respect of himselfe, but in that hee became our suretie, and tooke vpon him our debts, and bare our sinnes in his body vpon the wood as Saint *Peter* saith, did beare and indure in his humanity the wrath of GOD, and the paines and torments which our sins had deserued, to deliuer vs from the wrath of GOD which wee by our sinnes had prouoked, and from the said paines and torments which wee had merited. We are not to thinke, that Christ did suffer onely an externall and corporall death, for then he had shewed greater weakenes, then many meere naturall men haue done, who with great courage and cheerefulnesse haue gone vnto death: but Christ our Saviour was in such an Agonie, that his sweate was like drops of blond trickling downe to the ground, so that an Angell appeared from heauen comforting him: He cryed, and said, *My God, my God why hast thou forsaken me.* Whereby it doth evidently appeare that

that hee suffered not onely an outward death of the body, but did in his soule wrastle with the paines of Hell, and beare the burden of GODS wrath, due to our finnes, to deliuer vs from the same, and to purchase the loue and mercy of God vnto vs. And when the prophet saith of him: *He hath borne our infirmities, and carried our sorrowes: he was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was laid vpon him, and with his stripes we are healed. All we like sheepe haue gone astray, we haue turned every one to his owne way, and the Lord hath laid vpon him the iniquity of vs all.* Did not our Sauour Christ heerein suffer the punishment which was due to our finnes? Saint Paul saith, *that Christ hath redeemed vs from the curse of the law being made a curse for vs: for Galath. 3. 13. it is written, Cursed is every one that hangeth on the tree,* yet Iesus Christ was neuer accursed of his Father; but he bare in his body and soule, the curse that was due to our finnes, to deliuer vs from the curse of God, and to purchase to vs the blessing of God. But these men (who other-ways are so full of curious distinctions) doe herein erre, because they doe not with Saint *Augustine* put a difference betweene that which appertained to Christs owne person, and that which hee suffered in the person and place of vs, the which if this writer or rather slanderer had don, hee might haue abstained from these his blasphemous collections of his owne, and not our assertions: *As if Christ had despaired of his Salvation or, GOD had hated him, &c.* Where-unto I answer, that Christ was farre from such despaire, which properly is a sinne in the reprobate, and not a punishment of Gods iustice. And we hould that our Sauour Christ suffered in our person, and for vs those torments, which are righteous punishments of GODS iustice against sinne, and not such as properly bee finnes in the deuils, and in wicked and reprobate men, as are despaire and hatred of God. And therefore we confesse with our mouthes, and beleue with our hearts, that Christ was neuer hated of his Father, but alwaies the deerely beloued Sonne of God, in whome he was alwayes well pleased.

Isa. 53. 4. 5. 6.

Galath. 3. 13.

Augustin. psal. 21 &c.

22. 21. 22. 1

pleased. But hee hated sinne, the which as man had committed, so in mans nature Gods iustice was to be satisfied. The which for that corrupt and sinfull man was not able to performe, the Sonne of God as I said, became our surety, tooke vpon him our nature, and in the same hath suffered vpon the crosse, the punishment of Gods anger due to our sinnes, and thereby hath satisfied Gods iustice, pacified his anger, and purchased his loue and mercy to all those that truly belecue in him. And so Christ was tormented with anguish of minde, nor for his sinnes, as you falsely gather, but for our sinnes, which hee bare in his body and soule vpon the crosse: and God was not enemy to God, but enemy to our sinnes, which were imputed to Christ, that his satisfaction and righteousnes might bee imputed vnto vs; To conclude we belecue that Christ suffered vpon the crosse those punishments of sinne which proceede from Gods iustice, and be no sinnes, which in some sense may be called the paines of hell, the which as Christ by his Deitie ouercame, and it was impossible for him to be held and overcome of them: so the diuell and the reprobate shall eternally indure them. And this is no desperate doctrine, but a most comfortable doctrine to assure vs, that in Christ Gods iustice is satisfied, our sinnes are discharged, hell is conquered, and wee from it be deliuered. So that we may with the Apostle say, *O death where is thy sting? O hell where is thy victory?*

I. Cor. 15. 35.

The Pamphlet.

The Protestantes haue no meane to determine controuersies, and abolish heresies.

5. Article.

As the Protestantes neither know what they beleue, nor why they beleue: so haue they no meanes in their Church to settle them in unity of beleeve nor to determine controuersies, nor to abolish heresies, as hath the Catholike Church: for our

Sauour

Saujour Christ by his diuine providence did foresee, that heresies were to arise in his Church: as his Apostle S. Paul doth warne vs: the which as plagues were to infect his flocke, and therefore hee not onely fore-warned vs of them, but also gaue vs meares how to preuent and extinguish them. He willed vs to heare his Church, if we would not be accounted as Ethnicks and Publicanes. He ordained Pastors and Doctors, lest we should bee carried away with euery blast of vaine doctrine. He promised to the Church the assistance of the holy Ghost, in such sort as they which would not heare her, would not heare him. The Catholikes therefore beleeuing certainly that the Church cannot erre: that the general Councells cannot deliuer false doctrine: that the Pastors and ancient Fathers with ioynt consent cannot teach vnttruths, when heresies spring vp, presently with the voyce of the Church plucke them vp euen by the rootes, and so euer hath practized: and after this manner hath ouerthrowne at encounters false opinions, and errors, which the diuel by his ministers euer planted, or established in the world, and so they haue bene freed from all braules and quarrels, in matters of religion. But the Protestants admitting the sole Scripture, as vmpire and Iudge in matters of controuersies; & allowing no infallible interpreter thereof, but remitting all to euery mans priuat spirit & singular exposition, cannot possibly without error wind themselves out of the labyrinth of so many controuersies, wherewith they are now inueagled, and intricated. And the irreconcilable iarres betwixt them and the Puritanes in essentiall points of faith, giue sufficient testimonie that they wil neuer haue an end, or can haue an end, holding those grounds of opinion, which they obstinately defend. "And albeit they goe about to bleare the peoples braines with I know not what vnitie and conformity in matters of faith and in the substance of religion, and that their disagreement onely consisteth in points of ceremonies and trifles of small importance, yet in very deed they differ in sundry essentiall pointes of religion, and although this shift will perhaps serue to cast a mist ouer the confused conceits of silly fooles, yet no wise man will euer bleene them. I pray you tell me is not the Kinges supremacy a matter of faith and a cheefe point of religion, and ce

doe not all sound Puritanes in the world denie it, and
 "desie it. Aske Caluin the Puritanicall Patriarke what
 "he thought of King Henry the eight for assuming of such a pre-
 "heminence vnto him: Read the Annales of Scotland and you
 "shall finde the presumptuous presbiterie euery foote opposing
 "themselues against our Kings authoritie as though hee had no-
 "thing to doe with the kirke. Looke into the cariage of our pre-
 "cisians at home, and you shall finde them in shew to professe it,
 "but in deedes and effects really to denie it. For if the approue his
 "supremacy, with what face can they deny his ordināces in mat-
 "ters of Religion? why weare they not Vestimentes, Surplises, the
 "Cappe and Tippet? why refuse they to Baptise with the signe
 "of the Crosse? why subscribe they not to the Booke of common
 "praier? why obey they not the Ecclesiasticall canons establi-
 "shed by his Maiesties authoritie? no other reason of this
 "obstinate repugnance can bee yeilded, then that in verie truth
 "they doe not in conscience allow of his supremacy.

"2. Is not the authoritie of Bishoppes, their power to create
 "Ministers, their degree in dignitie aboue ordinarie Curates
 "and pastors a matter of faith? and so neerelie toucheth the go-
 "uernment of the Church, that if this Hereticall order bee abo-
 "lished, the whole forme of Christes Church is presentlie con-
 "founded.

"3. The obseruation of feastes and holie daies infringed by
 "Puritanes, maintained by Protestants, is it but a ceremonie?
 "were not the obstinate impugning thereof a sufficient reason
 "to censure them for Heretikes? Did not the Councell of
 "Nice condemne the *Quartoderimeni* for Heretikes, who
 "would onelie haue obserued their Easter day vpon the foure-
 "teenth daie of the month of March? what if they had called
 "our precisians to the barre who will haue it whole abolished?
 "Questionlesse they would haue branded them in a farre deeper
 "degree of heresie then the *Quarto-derimeni*?

"4. Is not the obseruation of Lent and other fasting daies a
 "matter of more moment then trifles, or then things indifferent?
 "Did not Saint Epiphanius censure Acrius of heresie for de-
 "nyning these prescript times for fasting? for albeit they bee not
 "precisely set downe in Scriptures, and therein commanded to
 "bee

bee observed, yet they being either ordained by the Apostles, or instituted by the Church, which had authoritie to appoint fastes at least as well as the Puritane Presb terie, without doubt hee that callt th this holie institution, either doctrine of diuells, or torture of consciences, or restraint of Euangelicall libertie, ought by the iudgement of all true Protestants to bee condemned for a Pagan and Infidell, who will not submit his soule to the censure of the Church.

5. The Puritanes blasphemously pronounce and ignorantly defend that Christ suffered the paines of hell vpon the Crosse and that in his passionall agony, and agonizing greife did principally consist the satisfaction of Christ for the redemption of man from those eternall tormentes of hell: and thinke you this is a trifle, a rite or ceremony? This faith the Puritans professe, this blasphemy the Protestants detest.

6. The descention of Christ to hell is (no doubt) but a trifle, a ceremonie, a matter of small importance, it is but an article of our Creed, and yet this article the Puritanes really deny, the which all Protestants stedfastly beleene.

7. That the second person in Trinitie receiued his diuinity from his father is but a trifle, a point not much material to our beleefe, & yet this being denied, the mystery of the holy Trinitie can not bee beleeued, for it absolutely taketh away the nature of a sonne, and consequently the admirable proceffion of the second person, and so ouer throweth all the mysterie of the Trinitie. This principall part of Christianity Protestants approoue, and Puritanes improoue.

8. I omit here many more pettie differences in matters of faith the which were sufficient to make them condemne one an other not onely in accidents and ceremonies, but also in the substance and principall partes of Religion, as in that the Precisians denie that in Baptisme our sinnes bee remitted, but onely take it for a seale of that grace God gaue them by his eternall election. That Protestants confesse that in the Sacrament we are washed by Gods spirit from originall sinne.

9. The Puritanes condemn the communion booke as irreligious and erronious: the Protestantes commend it as Orthodoxall and Religious.

10. The Protestants vse the Crosse in Baptisme as a holie
 signe fit for the profession of Christ his faith and Religion; the
 Puritans exclaime against it, as an humane inuention, and a
 point of superstition.

11. Protestants defend that imposition of hands in confir-
 mation is a signe of the fauour and goodnesse of GOD towards
 them. The Puritanes auouch that this is a flat lie and that they
 testifie therein that doth that he neuer did.

12. The Protestants in fine will vse Vestments, Musicke,
 Orgaines, Surplesses and diuers other ceremonies in diuine ser-
 uice and administration of Sacraments: all which the Puri-
 tans condemne as will-worshippe, and not being commanded by
 God, to bee superstitious. All these I say I omit, and many
 more which are to be seene in the Puritanes supplication to the
 Parliament where two and thirty differences are assigned, and
 onely haue thought good to aduertise euery discreete prote-
 stant to consider the seauen precedent differences for there is
 neuer a one of them which the Puritane defendeth not to bee a
 matter of faith, and the Protestant is bound in conscience to
 condemne him, for obstinately maintaining the contrarie, to
 bee an Heretike, & the reason is euident for the rule & square
 that Protestantes and Puritans both hold to know an heresie is
 this, whatsoeuer is contrarie to Gods word is an heresie, if it be
 obstinately defended: but all the foresaid seauen points in con-
 trouersie are by the one part prooued contrarie to Gods word,
 and by the other auouched to bee grounded vpon the same,
 therefore we may well conclude that if one error in faith with
 obstinacie defended sufficeth to make an heretike, what shal we
 iudge of the Puritane who so manly defendeth so many? Sure-
 ly this I will auerr that they differ in substance of Religion, and
 not onely in accidents and ceremonies. And finally, they haue
 no argument to prooue, that they haue the true Church, true
 Religion, true faith, which all heretikes which euer were, wil not
 bring to condemne the Church as well as they. For example,
 they alleadge Scriptures, so did the Arrians: they contemne
 Councils, the Arrians did not regard them: they challenge to
 themselves the true interpretation, the same did all heretikes to
 this day. And to conclude, they call themselves the little flocke

of Christ, to whome God hath reuealed his truth, and illuminated them from above, all which the Donatists with as good reason, and better arguments did arrogate unto themselves. The same I say of Pelagians, Nestorians, Eutychians, with all the rabble of other damned heretics. And to conclude these articles of faith, I say that if the principles of the Protestants religion be true, Saint Paul himselfe exhorteth vs to infidelity, which I proue thus.

Whosoever exhorteth vs to doubt of that which we are bound to beleue by faith, exhorteth to infidelity. But S. Paul doth exhort vs to doubt of our saluatiō, which we are bound to beleue by faith, according to the Protestants religion. ergo, S. Paul exhorteth vs to infidelity.

The Maior is plaine: for to doubt of matters in faith is manifest infidelity, because whosoever doubteth, whether God hath reuealed that which indeed he hath reuealed, being sufficiently proposed, as reuealed: virtually doubteth whether God saith truth or lieth.

The Minor is proued by the testimonie of S. Paul: Cum timore & tremore salutem vestram operamini: with feare and trembling worke your saluation. All feare whether it be filiall feare or seruile feare, inculdeth doubt, the one of sinne, the other of punishment.

Answer.

AS it is false that wee neither know what wee beleue, nor why wee beleue (as hath beene before sufficientlie shewed) so is it no lesse false, which is here boldlie affirmed, but faintly proued: That wee haue no meanes in our Church to settle vs in vnitie of beleefe, to determine controuerfies, and to abolish Heresies. Wee haue the word of GOD, which we acknowledge to be the onely touchstone of truth, concerning religion and saluation: We haue learned, and Godly Bishops and Pastors to teach the truth of Gods word, to confute both by preaching and writing errors and heresies:

*Pigh. 6. de ec-
cle. Hierarch.
cap. 1
Bellarm. tom. 1
contro. 4. lib. 2
cap. 13.
Aeneas Silvius
epist. 28.
pag. 802.*

And we haue Synodes, although not generall, yet prouinciall, wherein controuersies may be decided, and Heresies condemned, as heretofore the truth hath beene maintained, and Heresies confuted, and confounded in some prouinciall Councils, as that called Gangrense, and some other Africane Councils, as wel as they haue beene in some generall. I would faine know of you, what other and better meanes, the Church of God had for the space of three hundred yeeres after Christs incarnation then these, to determine controuersies, and abolish Heresies. Generall Councils they had not before *Constantines* time, which therefore your fellow Papist *Pighius* counteth to haue beene an inuention of his; but your great Rabbin *Rob. Bellarmine* therein controlleth him, and saith it is false. So well these men bee settled in vnitie of beleefe. And to your great Maister of Rome (whom you now would make the Oracle of the world) there was before that time but small respect and regard had, as your own Pope *Pius 2.* in these words confesseth: *Ante Concilium Nicenum sibi quisque vivebat, & ad Romanam Ecclesiam paruus habebatur respectus.* Before the Council of Nice, euery one liued to himselfe, and there was small regard had to the Church of Rome. Shew vs therefore what meanes the Churches of God then had for maintenance of vnity of faith, which we want?

*Matth. 18. 17.
Bellar. contro.
1. lib. 3. cap. 5*

You say that Christ willed vs to heare his Church, if we would not be accounted for Ethnicks and Publicanes. The which place your said *Rob. Bellarmine* (Reader) full wisely alleageth to proue the Pope and his Council to be the supreme Iudge of controuersies. As though our Sauour Christ there spake of deciding of controuersies in doctrine, or of expounding the Scriptures; or by the Church meant the Pope and his councill, and that euery man against whom his brother trespasseth, must goe to the Pope and his councill to make his complaint. These bee vanities and follies, which *nullo impellente ruunt*, and neede no confutation. You further alleage out of *Ioh. 14. 17.* that Christ promised vnto the church the assistance of the holy Ghost:

Ghost: where, by the church you meane the Pope and his
councell, as your Maister Bellarmine hath taught you,
who writeth thus: *Sed hic in genere dicimus, iudicē veri sen-* *Idem ibid. ca. 1*
sus Scriptura & omnium controuersiarum, esse ecclesiam, id
est Pontificem cum concilio, in quo omnes Catholici conue-
niant: Wee generally say, that the church is the iudge of
the true sense of the Scripture, and of all controuersies,
that is to say, The Pope with the councell, wherein all Ca-
tholikes doe assemble (or rather dissemble together). But
our Sauour Christ made this promise to his disciples, say-
ing: *I will pray the Father, and hee shall giue you another* *Iob: 14, 16, 17*
comforter; that hee may abide with you for euer, enen the spi-
rit of truth, whome the world cannot receiue, because it seeth
him not, neither knoweth him: but ye know him: for he dwelleth
with you and shall be in you. This promise pertaineth not to
all the successors of the Apostles, but to all them that truly
feare God, and beleue and obey the holy doctrine which
Christ deliuered to his Disciples, and which they prea-
ched: the which when you shall soundly proue, that your
Popes & councils do, then we will grant that this promise
of Christ belongeth to them. In the meane time wee will
follow *Chrysostomes* good counsell: *Si videris aliquem E-* *Chrysost. Hom.*
uangelicā repetentem, profecto spiritum sanctum habet. Veniet *de Sancto &*
enim spiritus sanctus ut recordari vos faciat eorum, quā do- *adorando spi-*
cui. Si quis igitur eorum, qui dicuntur habere spiritum sanc- *ritu.*
tum dicat aliquid à seipso, & non ex Euangelis, non credit,
meam doctrinam sequimini: If thou see any man speaking
out of the Gospell, surely he hath the holy Ghost. For the
holy Ghost shal come to put you in remembrance of those
things which I haue taught you. If therefore any of them,
which are said to haue the holy Ghost, doe speake any
thing of himselfe, & not out of the Gospell, beleue him
not, but follow my doctrine. Whereas you say, that you
beleue certainly that the church cannot erre, that the
generall councils cannot deliuer false doctrine, &c. I an-
swere, that you foolishly begge that which is in question.
For as wee acknowledge councils assembled of Godlie,
learned, and modest men, which simply seeke the glorie of
God,

God, and the profit of his Church, are good meanes to suppress errors and heresies, and to abolish abuses and enormities, so to affirme that generall Councils cannot erre, or deliuer false doctrine, is most false & absurd, as by many both reasons and examples might bee proued. But for shortnes sake I will touch but a few examples.

1. King 22. 6. 8
22.
Matth. 26. 3.
65. 66.
Act. 4. 5. 18.

Concil. Neoca-
sar. Cap. 7.

Distin^t cap. 20
de libellis.

Sozom. lib. 4.
cap. 17.

The councill of foure hundred Priests of Israel erred, and Satan was a false spirit in the mouth of them all to the destruction of *Achab* that cursed king of Israel. The councill of the Priests of Iuda erred in cōdemning Iesus Christ to death. The councill of the high Priest and other Priests, Rulers, Elders, and Scribes erred in forbidding Christs disciples to speake or teach in the name of Iesus. The council of Neocæsarea erred in iudging hardly & falsly of second marriages, which Gods word alloweth. Rom. 7. 3. 1. Cor. 7. 39. the words of the councill be these: *Presbyterum conuiuium secundarum nuptiarum interesse non debere, maxime cum pacipiatur secundis nuptiis poenitentiam tribuere*: A priest ought not to be present at the feast of second marriages, specially because he is commanded to appoint penance to second mariages. This councill although it were prouinciall was confirmed by Pope *Leo* the fourth, as appeareth by *Gratian*, and the Papists hold, that prouinciall, councils confirmed by the Pope cannot erre. The council of Ariminum, wherein were assembled aboue foure hundred Bishoppes, horribly erred, in maintaining the blasphemous doctrine of *Arius*. The like did the Councils of Millaine, Seleucia, and of Tyrus. The second Council of Ephesus erred, and maintained the false doctrine of *Eutyches*. These councils the Papists confesse to haue erred, and why? because they were not allowed and confirmed by the Bishoppe of Rome. A simple and shamelesse shift: as though the Bishop of Rome had in those daies power either to call or confirme Councils any more then the other Patriarks had. In that second Councell of Nice (most vnlike vnto the first) not onely the wicked worshipping of Images was allowed, and the Scriptures for the confirmation therof most shamefully abused and detorted

as appeareth by the said corrupt councell, and *Calvin* and *Mart. Chemnicus* haue largely shewed: but also in the same was decreed, that the Angels haue bodies, and that the soule of man is corporall, and therefore they may bee painted; the which be foule errors. If you will not allow the worshipping of Images to be an error, then you cannot say but that the Councell of Constantinople vnder *Leo* the Emperour, where were present 338. Bishops, and another of Frankford vnder *Charles* the Great, in which the worshipping of Images was condemned, did erre. Some of these Councells erred: To omit for breuitie sake many other Councells, a Councell at Rome vnder *Stephanus* the sixth, or as some reckon, seuenth, condemned Pope *Formosus* and his doings. Another Councell at *Ra- uenna* vnder Pope *Iohn* the tenth, restored *Formosus*, and condemned *Stephen* and the actes of his Councell. I hope you will not, or cannot say, but that one of these Councells erred. Another Councell at Rome vnder Pope *Nicholas* the second caused that excellent learned and godly man *Berengarius* to recant, and to confesse that the very true body of Christ is indeed handled, and broken by the Priests hands, and torne with the teeth of faithfull people. The which is a grosse, false, and blasphemous doctrine. The Councell of Constance erred most wickedly in taking away the cuppe of the Lord from the lay people, contrary to the word of God, and the testimonie of all antiquitie. And that their last Councell of Trident hath fouly erred, and confirmed false doctrine, repugnant to the truth of Gods word, and the Canons of ancient Councells, both these excellent learned men *Martinus Chemnicus* & *Innocentius Gentilletus* haue shewed: and wee doe, and will proue to the consciences of all those, whom the God of this world hath not blinded. I am not ignorant what coullors the Iesuite *Bellarmino* seeketh to cast vpon the foresaid errors of these Councells, and such others, and what simple shifts he seeketh to elude & auoid them, y which I wil not stand here to answer, but I will referre the reader to the answers of *Lamb. Danes*

Calvin Instit. lib. 1. cap. 11. Sec. 14.

Mart. Chemnic. exam. Concil. Trident part. 4. de imagine. Action. 5.

Platina in Stepha. 6.

Platina in Ioan 10.

De cose. last. 2. Ego Bereng. Sess. 13.

X and to that excellent man of blessed memory *D. Whitakers*, where hee may find the weakenesse and nakednesse of *Bellarmines* said shifts plainly discouered, and the same fully confuted, the which I thinke will stand (as other of his workes haue done) long vndefended.

Whereas you note in your margent the ancient Councils of Nice, Constantinople, Ephesus, and Chalcedon, wherein old heretikes were confuted and condemned: and thereby claime them to appertaine to your Church. I answer, that as it is most certaine, that those Councils were not called, nor gouerned and directed by the Bishops of Rome, as now by vsurpation they are; so you shall neuer proue, that those Godly and learned fathers agreed with you in many great and principall points of Christian doctrine. It were easie to shew that sundry things were condemned by them, which be receiued and vsed by you: And therefore you vainly brag of their names, whose doctrine and proceedings you haue forsaken: neither haue you so much by disputation in Councils, as by cruel persecution through fire and fagot, suppressed such as in all ages haue complained of your idolatry and abominations, as plainly appeareth by histories.

As it is true that we admit the holy Scripture, or rather the holy Ghost, speaking in the Scripture, to bee the supreme vmpier and Iudge in matters of controuersies, and acknowledge him to be the onely infallible interpreter of his own words; so is it false, that we admit no other iudge, but remit all to euery mans priuate spirit, and singular exposition. We say, that as the holy Ghost in the Scriptures is the high infallible iudge and interpreter of the Scriptures, so we acknowledge inferiour Iudges and interpreters both priuate and publike. Euery man is a priuate iudge to discern and iudge of the doctrine which he hea-

1. Cor. 10. 15. reth or readeth in the Scriptures. So Saint Paul saith: *I*
1. Joh. 4. 1. *speake as vnto wise men, iudge ye what I say, Let the Propheets*
Ibid. 14. 29. *speake two or three, and let the other Iudge. Despise not prophe-*
1. Thess. 5. 20. *cying. Try al things, & keep that which is good. Abstain frō al*
apperance of euill. Beloued, beleene not euery spirit, but try the
spirits

*Spirits whether they are of God. The spirituall man iudgeth all things. Good Christians ought to haue their wits exercised to discerne both good and euill. The true sheepe of Christ heare and know his voyce, and they will not follow a stranger, but they flye from him; for they know not the voyce of strangers, whereby our Sauour christ sheweth, that those which bee his sheepe, and bee truly gathered into his fold, can iudge and discerne betweene his voyce sounding in the Scriptures, and the voyce of strangers, deliuering a strange doctrine differing and dissenting from the same, such is the false doctrine of the Church of Rome. Wee also admit publike iudges of controuersies, both seuerally, as learned Bishops, Pastors, and Doctors; who may giue their sentences and iudgements in matters in question: and coniunctly, when they bee assembled in Synodes and Councils to examine questions of greater difficultie, and to decide the same. Howbeit their iudgements be not infallible (for all men be lyars, and subiect to ignorance and error) neither haue they any absolute power and authoritie to iudge after their owne spirit or mind, but according to the canonicall Scriptures: from the which if they bee found to decline and swarue, their iudgements are not to be followed. But your meaning is, that the Pope with his Councell is the supreme vmpire and iudge in matters of controuersie, and the infallible interpreter thereof. How they haue most falsly interpreted the Scriptures, I haue in some part shewed before: and that hee who is a partie, and whom a great part of Christendome doth accuse to bee Antichrist and guilty of most grieuous crimes, as of impietie, idolatrie, tyrannie ouer the Church, sacriledge, treason, &c. should bee iudge in this his owne cause, is against all law and reason. It is written in your owne Canon lawe, *Si Papa cum aliquo causam habet, non debet ipse esse iudex.* If the Pope haue matter with any other, he ought not himselfe to be iudge. And againe, *Quando Papa est in statu, qui plerisque est offendiculo & scandalizat Ecclesiam, nec est corrigibilis, tunc non potest esse iudex, quia videtur male sentire de fide.* When the Pope is in that state, that he is an offence to many, and*

1-Cor. 2.15.

Heb. 5.14

John. 10. 4.

Psal. 12. 6.

Vide Brutum Fulmen.

15. qu st. consuetudo in glossa.

Distinct 40. Si Papa in glossa.

scanda-

scandalizeth the Church, and is incorrigible; then he cannot bee iudge, because he seemeth to be of an euill faith. And euen so not onely we do, but also many of his owne fauourers haue iustly accused the Pope to be.

Galat. 2.

*Affert. Luth.
art 36. pag.
339.*

You vainly and falsly exaggerate controuersies and irreconciliable iarres (as you terme them) among vs in essentiall points of faith. But why doe you not particularly expresse some of those essentiall points of faith? Surely because you cannot. I confesse there hath bin in our Church some controuersie concerning externall ceremonies, and forme of gouernment, as there hath beene heretofore betweene good men; as betweene *Peter* and *Paul*. betweene *Paul* and *Barnabas*: betweene *Anicetus* Bishop of Rome and *Polycarpus*: betweene *Chrysostome* and *Epiphanius*, and many others: who all were godly men, agreeing in vnity of faith, and knowledge of the Sonne of God. But you that are so eager in traducing our iarres, cannot see your owne manifold and vnreconciliable iarres and controuersies among your selues. As betweene your Schoolemen, namely, your Thomists and Scotists, differing in sundrie matters of moment, as not onely *Erasmus* hath declared, but also *John* Bishop of Rochester hath affirmed. Also betweene your Dominican and Franciscan Friers, about the conception of the virgin *Mary*, debated not onely by words, but also by blowes, which controuersie was neuer yet decided, but in the Councell of Basil, which the Papists count a schismaticall Councell, and in the same was the false doctrine approoued, to wit, that the Virgin *Mary* was conceiued without sinne. You cannot see your iarres betweene your great Maister of Sentences *Peter Lumbard* (who iustled Saint *Paul* out of the schooles) and your Sorbonist Doctors of Paris, which found and condemned 26. errors in him: nor the iarres betweene *Ambrosius Catharinus* Archbishop of Minorien, and *Dominicus de Soto* confessor to *Charles* the fift, concerning assurance of Gods grace, predestination, originall sinne, freewill, and induration of a sinner, as in their bitter bookes one against another about these matters appeareth; nor y iarres betweene the

the said *Catharinus* and Cardinall *Casietane*, whome *Catharinus* chargeth with 200. errors, of which he writeth thus: *Qua ut non solum euidenter falsa merito culpari possent, verum etiam v. Christiane religioni perniciofa. &c.* Which may be worthily reprobued not onely as euidently false, but also as pernicious to Christian religion. I might mention many mo iarres among the Papists, and namely betweene the secular Priests and Iesuits, as appeareth by their bitter bookes one against another, and particularly that of *William Watson* a secular Priest lately published in print against the Iesuits, which this cauilling exclamor cannot espy, who can see a moate in our eyes, but cannot behold great beames in their owne. but for shortnes sake I omit them at this present, onely the learned may see how that great Rabbi *Rob. Bellarmine* iarreth with all other his pewfellowes, and in very many essentiall points of doctrine dissenteth from them, and controuleth them. Whereof also *Iohannes Pappus* hath made a large collection.

Here in your later edition and addition, you make a particular declaration of our iarres in matters of religion, but all grounded vpon your owne bare words without any allegation of places and testimonies whereby they should be confirmed, and the reader perswaded and satisfied. But you thinke your bare assertion will be sufficient, for that your fauourers (whome you haue with a strong delusion bewitched) will take your naked asseuerations for sound probations.

You say that *wee goe about to bleare the peoples braines with I know not what unity and conformity in matters of faith. &c.* But who haue not onely bleared, but also starke blinded the braynes of the people, heauen and earth can witnes; euen they that haue taken away the key of knowledge, haue kept the light of Gods word vnder the bushell of a strange tongue, and haue taught ignorance to be the mother of deuotion, as before is declared. But let vs come to the particular iars which you say are amongst vs. The 1. is the kings supremacy, the which you say all sound Puritans in the world deny and desie. The which is a

most false slander, for there is neither Protestant, nor such
 as it pleaseth you to call Puritans, so farre-forth as I know
 and belecue, but as they deny and defie the Popes wicked
 supremacy which he hath vsurped and wherby he hath ty-
 ranized ouer the Church of God and Soueraigne Princes:
 so they doe vnfeynedly confesse and acknowledge the
 kings Supreme power and authority in his kingdomes and
 dominions in all causes, and ouer al persons both ecclesiast-
 ticall and temporall or politicall. They all say with Saint
 Paule, that every soule ought to bee subiect to the higher
 powers, whether they be (as Saint Chrysostome saith) Apost-
 le, or Euangelist, or Prophet, or whatsoeuer he be; for this
 subiection doth not ouer-throwe God-likesse. They all con-
 fesse that it belongeth to his royall dignity to see and
 procure, not onely iustice to bee executed, and peace
 mayntained: but also that God bee truely and sincerely
 serued according to his will reuealed in his word. And
 that he ought to suppress and punish the transgressions
 not only of the first table of Gods commandements, but
 also of the second in abolishing all Idolatrie, super-
 stition and wicked worshippinges, and in remouing and
 punishing those that doe commit them. They all con-
 fesse that he is next and immediatly vnder God subiect to
 the censure, of none vpon earth. If you know any Pro-
 testant or Puritaine that teacheth or writeth otherwaies,
 alleage their wordes, and produce the places.

X But you say that *Caluine* (whome it pleaseth you to
 call the Puritanicall Patriarke) thought not well of King
 Henry the eights supremacy, I answere. that *Caluin* (of
 blessed memory) well liked and allowed such authority
 in Kings and magistrates, as wee acknowledge to bee in
 our gracious King, and his Maiesty claymeth and vseth.
 This Doctrine *Caluine* most soundly setteth downe
 both in many places of his workes, and especially in his
 Institutions l.b. 4 chap. 20.

But *Caluin* iustly misliked that power and authority
 which that great enemy of Gods truth, and parasitically
 flatterer *Stephen Gardiner* did attribute to King Henry,
 the

the same in effect which before they had acknowledged to be in the Pope, to doe in a manner what he would in the service of God: For *Caluin* saith, that *Gardiner* being at Ratisbone, and dealing about matters of religion disputed not by arguments, nether greatly cared for the testimonies of the Scriptures, but said that it was in the Kinges will and pleasure, to abrogate ordinances and to ordaine new rites and orders. That the King might apoint the people to eat flesh this or that day; that he might forbid Priestes to marry wives, that hee might take away the cup from the Lay people in receauing the Sacrament of Christes supper. This was that which *Caluin* misliked, and our grarious Soueraigne nether chalengeth, nor exerciseth.

He acknowledgeth him-selfe to be Gods minister and seruant, and that it belongeth to his imperiall crowne and dignity (which he hath receaued from GOD) to see and prouide that GODS word bee truly preached, that GOD according to his owne will therein reuealed bee rightly worshipped and serued, and that such decent and holy orders bee vsed in the Church, as truly tend to GODLY edifications. Of the presbiteries dealing in Scotland I am ignorant. But that they opposed them-selues against our Kings authority, as though he had nothing to doe with the kirke you generally affirme, but doe not particularly proue. It may appeare by their subscribing to the second *Heluetian* confession of faith, that they euer haue, and alwaies will both subscribe and sweare to the doctrine of the Kinges authority ouer all persons, and in all causes in such sort as here before is set downe. Hereby I am moued thus to conceaue of them. If any be otherwaies minded I approue them not, nor their adherents.

The same I say of those whom you call *pracisions at home* who not denying the kings authority in ecclesiastical causes yet forbear the things here by you named, because they be not perswaded of the Lawfulness of them, and for that (as that most reuerend and learned father *Bishoppe Inell* saith) they haue beene of them of your part fouly abused.

Defen. of
the Apsl.
Part. 3.
cap. 5.
Diuis. 1.
Page. 400.

to filthy purposes, and because they would not gladly in any
appearance shew themselves like vnto them, that haue so
vntuly and of long deceiued the world. &c. But leauing
these to their owne defence, certaine it is, that neither the
Presbitery in Scotland, nor these præcisians in England,
haue euer made any shew of such horrible, barbarous, and
trayterous practises against the Kinges not onely autho-
ritie, but also life and safety, as cursed Papists, and diuelish
Iesuits or rather Iebusites haue done.

X As touching the second matter you obiekt of the au-
thoritie of Bishops: I do know none that do so hardly and
iniuriously iudge of it, as you here do, in calling it (if your
owne fingers, or your Printer haue not deceiued you) an
hereticall order. Howbeit we make it not so a matter of
faith that saluation dependeth on it. But wee belecue
that God may be glorified, in that his holy word is truly
preached, and effectually receiued, and good order in the
Church vsed, where the authoritie of Bishops is allowed
and receiued, and where the same is not obserued: for as
in the politicall estate there be diuers orders of govern-
ment, as Monarchie, Aristocratie, and Democratie, which
haue bene, and as yet are vsed to the good of the people:
so in the Ecclesiasticall estate there may be diuers formes
of regiment, vnder which God may be truly worshipped,
the people vnto saluation edified, sin suppressed, and good
order in the Church obserued. And although there bee
some diuersitie of opinions amongst vs, which is the best
forme of Ecclesiasticall regimēt; yet in this we al concur
and consent, that the meanest and worst which is in any
of the reformed Churches is better, and more to the glory
of God, and true comfort of the people, then that exorbi-
tant, insolent, and tyrannicall gouernment is, which your
great Monarch the Pope hath to the dishonour of Prin-
ces, and calamities of countries long excersised.
For the third thing alleadged concerning our iarring,
it seemeth that you draw very low, when you obiekt vnto
vs dissention about feastes and holy-daies. I know nei-
ther Protestant (nor, as you distinguish them) Puritane,
who

who account them (the Sabbath day excepted) as matters of faith and saluation : but that they may be vsed or refused, as to them in authoritie shall be thought meet.

Socrates the Ecclesiasticall Historiographer saith that neither *Christ* nor his *Apostles* did command any thing concerning holidiaies : and that it was the scope and purpose of the *Apostles*, not to giue Lawes of holidiaies, but to bring men to good life and godlynesse. Your owne friendes and fauourers haue misliked the multitude of your holy dayes. *Erasmus* saith, that in the dayes of *Saint Hierome* there were but few Festiuall dayes, *Nunc feriarum neq; finis neq; modus est*; but now there is neither end nor measure of Hollidaies. *Beatus Rhenanus*, writing of these holydaies saith: *Quarum antiquitus mira paucitas*. Holydaies in old time were very few.

As for that you write of the *Quarto-decimani*, I finde that the Councell of *Nyce* did take order that Easter day should vniuersally be kept after one sort and order, and that not vppon the fourteenth day of the Moone, as the East Churches had vsed it, and many did still obserue it. But that the Councell did condemne them for heretikes, I finde not in the Canons of it expressed. I am not ignorant that *Epiphanius* & *Augustine* do number the *Quaterdecimani* among heretiks. The which it may seeme they did, ouer obstinately, partly to much follow the fashion of the Iewes; whose law concerning that matter was expired and nayled to *Christes* crosse, partly resist the decree of that godly Councell, which did therein seeke the peace and vnitie of the Church, which had beene too much distracted and troubled by it, especially by the meanes of *Victor* Bishop of Rome as appeareth by *Eusebius*.

Concerning your fourth matter of fasting, neither you doe make prooffe, nor I doe acknowledge any controuerisie in this Church of England: but that all will willingly subscribe vnto and approue that which hereof both Bishoppe *Jewell* did write heretofore, and Doctor *Abbot* of late in his answer to D. *Bishoppes* Epistle 55. 4. Page 33. and 55. 18. Page 142. &c. to whose

Lib. 5. cap.

22 fol.

248.

Annot. in

Math. 1.

Ja argum.

in Tertul.

de corona

militis.

Ruffin.

lib. i. c. p. 6

Heres. 50.

de Heres.

29.

Lib. 55.

cap. 25.

Defen. of

the Apol.

part. 1. cap.

2 diuis. et

part. 2. cap.

14. diuis. 1.

learned writings by publike authoritie published, I doe
for shortnes sake referre the reader.

Of your fifth matter I haue intreated sufficiently be-
fore, and it hath bene deliuered by Doctor *Fulke* & others
with approbation of publike authoritie. If any singular
person hold any singular opinion dissenting from the
same, it ought not to praiudice y^e doctrine generally re-
ceiued and approued in the Church. Yea this doctrine is
not disliked by your Angelicall doctor *Thomas de Aquina*-
no, as you may read *Sum. part. 3. Quest. 46.* The same I
say of your sixth concerning Christs descending into hell,
in the expositiō whereof, if there be some diuerſity among
vs, there is the like in the followers and fauourers of the
Church of Rome, as I haue shewed before of *Durandus*, &
piscus Mirandula, to whome may bee added the aforeſaid

Ibid. quest.
52.

Thomas Aquinas. Concerning the ſeuenth doctrine
which you obiekt: I doe neither know, nor you by any
prooffe do shew any difference to be among vs. We al do
acknowledge and beleue Christ to be the Sonne of the
Father, and a^uro^ude^us God of him-ſelfe as *Eusebius* ſaith,
and is before declared. And as *Bellarmino* dare not con-
demne our doctrine herein vttered by *Caluin*, but cauil-
leth at the matter of his ſpeech: So his brother *Grego-*
rie de Valentia a Iesuit, approueth it, ſaying: *ſilius*
ut est persona est ex alio: ut simplicissimum ens non est ex a-
lio. The sonne in respect of his person is of an other
(Viz the Father) in respect of his most simple essence,
is not of an other.

Contro. 2.
lib. 2. ca. 19

Lib. 1. de
Trinita. cap
2. & lib. 2
cap. 17.

You say, that you omitte many mo petty differences
in matters of faith &c. The which as you would not haue
spared, if you could haue found them: So you might
haue omitted these before mentioned, for any other
prooffe you haue made of them besides your bare worde,
or any truth that is contained in them. Touching the
doctrine of Baptisme, you would faine finde a knot
in a rush, a difference where none is. We all beleue that
Baptisme is a ſcale of Gods couenant with vs in Iesus
Christ, & a ſacrament of our regeneration in him, and that
God

God in due time, sometimes before, and sometimes after worketh inwardly by his spirit in his elect and chosen that which outwardly is signified, Baptisme, in purging them from the guiltines of their sinnes, and sanctifying them to newnes of life. But neither one nor other of vs beleue that Baptisme doth *ex opere operato* purge and cleanse all that bee baptized. *Simon Magus* was outwardly baptized, and yet remayned still in the gall of bitterness, and bond of iniquitie. If you know any diuersitie among vs herein, name the persons, set downe the places, and carry not matters thus in a clowd, to the diffaming of the faithfull, and the deceiuing of your ouer affectionate fauourers and followers of you in your follies.

I know no Puritanes that condemne the communion booke as irreligious or erronious although some doe thinke of it as of translations, that some imperfections be in it. And hath not your *Iupiter Capitolinus* the Pope in reforming the Missals and Primers, and in leauing out and altering sundry thinges that were in them, confessed imperfections, yea and corruptions to haue bene in them? What hath bin y^e iudgement of your owne Catholikes of them, appeareth by these wordes of *Essensius Lindanus* *proponit Episcopi Lugdunensis quarelam de Missalibus &c.* *Lindan* propoundeth the complaint of the Bishop of Lions for the purging of Missals and Antiphonaries saying wee haue corrected the *Antiphonarie* by cutting away such thinges as seemed to be superfluous, false, and blasphemous. Which Bishop (saith *Lindan*) if he did see our Missals, and Antiphonaries, O good G O D With what name would he paint or call them? in which secret pray. rs be defiled with most filthy faulces? But our sinnes doe not suffer any amendment by the fault of the Bishoppes, which are slacke heerein Heereby you may see, what was the iudgement of three of your owne Catholike Bishoppes of your missalls and other bookes of diuine seruice. Sette downe if you canne the names of any of them, whome you call Puritanes, that haue so sharpely censured the Communion booke, and haue charged it with

such

“ *Luk. 1. 15*
“ *Act. 10. 44*

“ *Act. 8. 13.*

“ *Essen. in*
“ *Com. in. 1.*
“ *Timothe. di.*
“ *grec. l. p. 22.*
“ *ex idan.*
“ *lib. 3. de*
“ *interpret.*
“ *Scrip. cap. 3.*

„ such filthy faultes, as these Popish prelates haue imputed
 „ to your Masse-bookes. &c. The signe of the Crosse in
 „ Baptisme is a matter in comparison of matters of faith and
 „ saluation, of small moment: the which though some
 „ refuse as not commanded in the word of GOD, and
 „ greatly by you abused to Idolatry and sorcery, yet
 „ it is in our CHURCH retained, not as appartay-
 „ ning to the substance of Baptisme, or that the want
 „ of it doth any thing derogate from the perfection of
 „ Baptisme, but as an ancient ceremony which long and vni-
 „ uersally hath beene retained in the Church of GOD.
 „ Concerning confirmation I knowe none but that as
 „ they doe all with one mouth and hart condemne your
 „ making of it without any warrant of Gods word a Sacra-
 „ ment, and your attributing more vertue to it, then to Bap-
 „ tisme, & your defiling of it with superstitious ceremonies,
 „ so they do in vnitie of Spirite acknowledge it to be a good
 „ and lawdable order in the Church, for children after they
 „ haue beene baptised and so well instructed in the Princi-
 „ ples of christian religion, that they be able in some good
 „ measure to render an accompt of their faith, to be by im-
 „ position of handes confirmed, that is approued, and admit-
 „ ted to the receauing of the holy Sacrament of Christs Sup-
 „ per. Touching the vse of Surples, organs, &c. in diuin ser-
 „ uice I say that men may differ in opinions of these things,
 „ and agree in vnity of faith, and knowledge of the sonne of
 „ God; *Socrates* before named saith well: *ἡ δὲ πρὸς τοὺς θεοὺς*
 „ *ταύτην ἡμὲν κοινὰ ἔχουσιν, &c.* No religion obserueth the same
 „ rites, although they embrace the same doctrine, for they
 „ that bee of the same faith, doe differ amongst them-selues
 „ concerning rites and ceremonies. If Saint Peter after
 „ hee had receaued miraculoufly the giift and graces of
 „ the holy Ghost, was not fully perswaded of the abrogation
 „ of the ceremonies of the law, and the vocation of the
 „ gentils: it is no maruaile if men now (nothing to be com-
 „ pared to him) be not fully perswaded of externall ceremo-
 „ nies and orders, although they be thoroughly settled in the
 „ truth of the doctrine of faith.

Thus these seauen differences with the rest by you set
downe wee haue examined, and find them light vpon the
ballance. And although you *auerre* much, yet you prooue
little. The GOD of patience and consolation giue vnto
vs and you, that wee may bee like minded one towards an
other according to Christ Iesus, that we may all with one
minde and one mouth praise God, euen the Father of our
Lord Iesus Christ. Amen.

Whereas you say that we haue no argument to prooue,
that we haue the true Church, true religion, and true faith,
but such as al heretikes haue euer vsed: I answere, that wee
haue that argument and prooffe for these things, which al-
though Heretikes haue falsely pretended, as popish here-
tiques now do, yet the Godly learned Fathers haue sincere-
ly vsed. And that is the holy word of God, the only touch-
stone of truth and pillar of the Church: for as the Church
in one respect, is the pillar of truth as Saint *Paul* saith: so in
another, the truth is the pillar and prop of the Church, as
Chrysostom saith: For by what meanes els haue the Godly
and learned Fathers in all ages confuted heresies, and
proued the Church, but by the scriptures? by them our
Sauour Christ, foyled the diuell; and put him to flight.
By them he answered the Pharisees. By them he confuted
the Sadduces. By them he proued himselfe to be the pro-
mised Messias, and Sauour of the world. By them Saint
Paul confirmed the Gospel which he preached: By them
hee perswaded the Iewes those things which concerned
Christ Iesus, both out of the Law of *Moses*, and out of the
Prophets. By them *Apollos* confuted the Iewes, with great
vehemencie, shewing by the Scriptures that Iesus was the
Christ. By them the Godly and learned Fathers confuted
and confounded the Arians and other Heretikes, whom
you here name, as by their bookes and particular sayings
it euidently appeareth. *Athanasius* speaking of the Godly
decrees of the councell of Nice, against the Arians writeth
thus: *Atque harum rerum non aliunde nos quam ex scriptu-
ris persuasionem habemus* that is, We be perswaded of these
things, by no other meanes but by the Scriptures.

Rom. 15, 5.

1. Tim. 3, 15

*Chrysost. in il-
lum locum bo.
mil. 11.*

Math. 4, 4, 7

10.

Math. 19, 4.

ibid. 22, 29.

*Luk. 24, 27, 32
44, 46*

Rom. 1, 2, & 3

21, & 4, 3.

Act. 21, 23.

ibid. 13, 2, 8

Athanas. de de.

cretis Nicen.

Synod. pag. 528

Epiph. contra pneumatomachos heres. 7. Epiphanius saith: *In Scripturis sanctis Trinitas nobis annūtiatur ac creditur citra curiositatem, &c.* The Trinity is in y^e holy Scriptures preached vnto vs, & without curiositie beleued. And that by thē al doctrines are to be confirmed, & al errors and heresies to be confuted, they plaine-ly and plentifully shew. *Tertul. lib de resurrec. car. nis.* Tertullian saith, *that if Heretikes bee brought to examine and try their questions onely by the Scriptures they cannot stand.* Epiphanius saith: *that wee are not to discusse questions, by our owne wittes and reasons, Sed ex Scripturarum consequentia.* By the consequēce of the Scriptures. *Saint Basil epist. 80.* Saint Basil saith: *Let vs stand to the arbitrement of the Scripture inspired of God, and with whome bee found doctrines agreeable to those diuine words, let the truth be iudged to be with them.* *Constantine sayd vnto the Bishoppes in the Nicene Councell.* The Evangelicall and Apostolicall bookes, and the Oracles of the Prophets doe plainly instruct vs of G O D, wherefore laying away all enimitie and discord, let vs take the explication or resolution of the questions in controuersie out of those sayings inspired of G O D. So saith Saint *Augustine: Verum nos sacris literis accommodemus auditum, &c.* Let vs hearken vnto the holy Scriptures, and according to them let vs helpe by the grace of God to dissolue this question. And againe. *Non secundū opinionem, &c.* We must consider of this matter not according to y^e common opinion, but according to the holy Scriptures of our religion. And of y^e Church he saith thus: *Sed utrum ipsi ecclesiam teneant non nisi diuinarum Scripturarū canonicis libris ostendant:* but whether they haue y^e church, let them shew by no other meanes, but by the Canonical books of the diuine Scriptures. *Chrysostom saith y^e we cannot know, which is the true Church of Christ, Nisi tantummodo per Scripturas:* but onely by the Scriptures. Therefore by the Scriptures proue your doctrine, and shew your Church. But you say the Arians & others Heretikes alleadged the Scriptures: whereunto I adde, that so did the Diuel also, but in such sort as you and your fellowes doe in mangling them, & falsly expounding and applying them, as I haue

haue in some part before shewed. I am contēt to ioyne this issue with you, that they w^e be proued, to deprauē, detort, mangle, and falsly expound and apply the scriptures, be heretikes, and to bee condemned with these old heretikes whome you here name. To whome whether you or we bee more like, let the vpright Reader indifferently iudge. The Arians seeing that they could haue nothing out of the Scriptures fled (as *Athanasius* saith) vnto the Fathers, and euen so do you. The Arians vsed subtile distinctions to elude and shift of the truth, and so do you. They denied the person of Christ: and you deny the office of Christ, in not acknowledging him to be our onely Prophet and teacher, whose onely voyce wee must heare and obey: nor the only King and head of his Church, nor our onely high Priest with the sweet smelling sacrifice of himselfe once for euer offered, to redeeme and reconcile vs vnto God, nor our only mediator to make intercession for vs. The Arians did cruelly persecute the true Christians, and so do Papists, when power is in their hand to doe it. The Arians when they could not preuaile against that excellent man *Athanasius*, fell to raile vpon him, and to flander him, accusing him of adulterie, murther, and forcerie: and euen so do you now deale with such as for their godlinesse and learning may well bee compared with *Athanasius*. I meane especially *Caluin*, whome the Author of that vnlearned libell and beastly booke intituled, *A quartion of reasons of Catholike religion, &c.* is not ashamed to call a seare backt Priest for Sodomie. O thou shamelesse man, or rather monster! art thou not ashamed to flander and belie such a man? of whome they that knew him, did truly write of him, *ipso à quo potuit virtutem discere virtus*, that euen virtue it selfe might (as it were) haue learned vertue of him. How dost thou know that *Caluin* was such a man? I assure my selfe that thou didst neuer see him nor know him: yea, I nothing doubt but that thou wast scarcely borne whē he died. And how dost thou know y^e he was subiect to such filthy sinne? where was hee euer accused or conuicted of such a matter? In that Cittie adulteries be

Athanas. roma. 2.

Ruffin. lib. 1.

cap. 17.

Socrates lib. 1.

cap. 17.

2020. in lib. 4.

cap. 17.

Gregor. Naz.

anx artic ad

Arianos.

5. reas. o. pa. 30.

Theo Beza.

punished by death, and would Sodomie haue bin winked at in the Preacher? And if it were not knowne there, how doest thou know it? But I will not insist any longer in confuting this shamelesse slander. For most true it is which

Cicero pro Roscio. Com.

Tully saith: Nonne ut ignis in aquam coniectus continuo restinguitur & refrigeratur, sic referuens falsum crimen in purissimam castissimamque vitam collatum statim concidit & extinguitur? As fire being cast into water is straight waies quenched: so a feruent false crime and slander being cast into a most pure and chaste life (such as *Caluines* was) forthwith falleth downe and is extinguished. And euen so let this *διαβάτης*, i. slanderer, & *Bolsec* the Apostata, and all other raile and slander what they can, yet *Caluines* memorie with God and all good men wil be blessed for euer. And this railer herein sheweth himselfe like not onely to the Arians, but also to that ancient enemy to Christianitie *Porphyrius*, who, as *Eusebius* saith, going about to reprehend & find fault with the Scriptures and Preachers of the Word, not being able to reprove their doctrine: *ἀπορίαν λόγων, ἀπὶ τὸ λοιδορεῖν τρέπεται καὶ τὴν ἐξηγήσιν διαβάλλει*: wanting reasons, he fell a railing and slandering the Preachers.

Euseb. Eccles. Histor. lib. 6. cap. 19.

But to returne to my matter, let the reader also with indifferencie consider who bee like to the Donatists, Pelagians, Nestorians, & Eutychians, we or the Papists. The Donatists affirmed the Church to haue perished from the rest of the world, and to haue remained onely with them in Africa: doe not the Papists in like manner affirme onely them to be the Church of God, which in a part of Europe be vnder the obedience of the Bishop of Rome, vnlesse now they will adde the West Indians, of whome as the Spaniards haue murthered many millions: so peraduenture a few be either perswaded or coerced to professe Poperie, and submit themselues to the Pope of Rome. But the Christian Churches in Grecia, Aethiopia, Armenia, Muscouia and other countries, they acknowledge not for the Church of God: because they doe not subiect themselues vnto y^e Church of Rome: we acknowledge al them

to be of the Church of God, which in all the world hold the truth in the chiefe and fundamentall points of Christian religion. The Pelagians held, first, that the grace of God, whereby we be deliuered, is giuen according to our merits. Secondly, that the law of God may be fulfilled of vs. Thirdly, that wee haue free-will: the Papists herein be so like to them, that as they maintaine in effect the same matters so for the defence of them that alleadge the same places of Scriptures now, as the Pelagians of old time did, as appeareth by the writings of S. *Augustine*, and S. *Hierome* against them. *Nestorius* did (as *Theodoretus* writeth of him) trouble and intangle the simple and plaine doctrine of Christian faith with Greekish Sophistications. How the Papists haue herein ioyned with him, and by their curious questions, and vaine Sophistications, haue troubled and peruered the pure, simple, and plaine faith of Christ, by their Schoolemen it doth euidently appeare. *Eutyches* confounded the two natures in Christ, and the properties peculiar to them: So doe the Papists in making the body of Iesus Christ to be at one instant in heauen and earth, and infinite places of the earth, which is only proper to the Deity. This shall suffice to shew that the Papists bee liker to these olde heretikes then wee are, whose doctrine we abhorre, and be farre further from it, then they be. Yea I may not onely truly say, but can also plainly proue Poperie to be an hotchpotch of old heresies long ago condemned in y^e Church of God. The which as I did once in publike place shew, so I may (if it be the will of God) neareafter more plainly and plentifully proue.

*Theodo. lib. 4.
Heret. Fabul.*

*At Pauls
Crosse Anno
1590.*

Now this worthy writer, or rather lewd libeller will proue, and that by a Syllogisme, out of the principles of our religion, that S. *Paul* exhorteth vs to infidelitie: This subtile Syllogisme is thus framed.

Whosoeuer exhorteth vs to doubt of that which we are bound to belecue by faith, exhorteth to infidelitie. But S. *Paul* doth exhort vs to doubt of our saluation (which we are bound to belecue by faith, according to the Protestants religion) Ergo. S. *Paul* exhorteth vs to infidelitie.

As the assumption or second proposition of this sillogisme, as it now standeth is false: so by a small alteration, both it, and all the rest may be very true, that is, by putting out the name of *S. Paul*, and putting Papists in place thereof, in this sort.

Whosoever exhorteth vs to doubt of that which we are bound to beleue by faith, exhort vs to infidelity.

The Papists exhort, or at least-wise teach us, to doubt of our saluation: *Ergo*, the Papist exhort vs to infidelity.

Sess. 6. pag. 29.

The first proposition of this sillogisme is affirmed by this writer to be plaine. The second is the doctrine of the Papists concluded & determined in that Tridentine Conuenticle, where it is said, *that they which be truly iustified, cannot without all doubt account them-selues to be iustified. And againe that no man can know by certainty of faith which is not subiect to error and falsehood, that he hath obtained the grace of God.* And againe *Si quis dixerit, omni homini, &c.*

Ibid. can. 73.

If any shall say, that it is necessary for euery man to the obtaining of remission of sinnes, to beleue certainly and without doubt of their oue infirmity and indisposition, that their sinnes be forgiuen them, be he accursed. But more plainly and pregnantly doe the Doctors of Louaine lay downe this doctrine of doubting: *Fides, qua quis firmiter credit, & certo statuit, per Christum sibi remissa esse peccata, seque possessorum vitam eternam, nullum habet in Scripturis testimonium, imo eisdem aduersatur*: The faith whereby a man doth firmly beleue, & is certainly assured that his sinnes by Christ bee forgiuen him, and that hee shall possesse eternall life, hath no testimony in the Scripture, yea is contrary vnto them. Here-vpon I conclude by this writers owne reason, that the Papists in mainteining this doctrine of doubting, teach infidelity. But whereas these Louainian Doctors say, that this doctrine of the certainty of forgiuenes of our sinnes by Christ, and of our possession of eternall life is not testified in the Scriptures, but contrary to them: how false this is, I referre it to bee tried by these places here following. *They that trust in the LORD, shall bee as mount Sion, which cannot bee moved,*
but

In articulo aduersus Luther artic. 9.

but remaineth for ever. Being iustified by faith, wee haue ^{Psal. 115. 1.}
 peace towards God through our Lord Iesus Christ, by whom al ^{Rom. 5. 1, 2.}
 so through faith, we haue had this accesse vnto his grace, wher-
 in we stand, and reioyce vnder the hope of the glory of God. Ye
 haue not receiued the spirit of bondage to feare againe: but ye
 haue receiued the spirit of adoption, whereby we cry, Abba, Fa- ^{Rom. 8. 15.}
 ther. The same spirit beareth witnes with our spirit, that we are
 the children of God. Who shall lay any thing to the charge of
 Gods choise? it is Christ that iustificieth: Who shall condemne? ^{Ibid. vers. 33.}
 &c. Who shall seporate vs from the loue of Christ shall tribu- ^{vers. 35.}
 lation, or anguish, or persecutiō, or famine, or nakednes, or perill,
 or sword, &c. I am perswaded that neither death nor life, nor ^{vers. 38.}
 Angels, nor principalities, nor powers, nor things present, nor
 things to come, neither height, nor depth, nor any other creature
 shall be able to seporate vs from the loue of G O D, which is in
 Christ Iesus our Lord. It is God which stablisheth vs with you ^{2. Cor. 1. 21.}
 in Christ, and hath anointed vs, who hath also sealed vs, and
 hath giuen the earnest of the spirit in our hearts. In whome also
 ye haue trusted, after that he heard the word of truth, euen the ^{Ephes. 1. 13.}
 Gospel of your saluation, wherein also after ye belceued, ye were
 sealed with the holy spirit of promise, which is the earnest of our
 inheritance, &c. Let vs therefore goe with confidence or bold- ^{Heb. 4. 16.}
 nes vnto the throne of grace, that wee may receaue mercy, and
 finde grace to helpe in time of neede. So God, willing more a- ^{Chap. 6. 17.}
 bundantly to shew vnto the heires of promise the stablenes of his
 counsel, bound himself by an oth, that by two immutable things;
 wherin it is impossible that God should lie, we might haue strong
 consolation, which haue our refuge to lay hold vpon that hope
 that is set before vs, which hope we haue, as an ancre of the soul
 both sure and stedfast and it entréth into that which is within
 the vaile, &c. Let vs draw neere with a true hart in assurāce of
 faith, our hearts being pure from an euil conscience, and washed ^{Chap. 10. 22.}
 in our bodies with pure water, let vs keepe the profession of our
 hope without wauering (for he is faithful that promised.) Ther-
 fore by faith, that by grace the promise might be sure to all the
 seed. And he not weeke in the faith considered not his owne ^{Rom. 4. 16.}
 body, which was now dead, being almost an hundred yeares old; ^{Vers 19.}
 neither the deadnes of Saras wombe: neither did he doubt of
 the

the promise of God through unbeliefe, but was strengthened in the faith, and gaue glory to God, being fully assured that hee which had promised, was able to doe it, and therefore it was imputed to him for righteousness.

Chrysost ad
Ro m. Homi. 9.

Herevnto I will adde to the confuting of this doctrine of doubting, two or three sayings of the Fathers. *Chrysostome* saith: *Spes humana subinde intercidit, & sperantem pudore afficit: Nostra verò eiusmodi non est, sed firma & immobilis perdurat, &c.* The hope that is had in man sundrie times falleth away, and shameth him that hopeth: but our hope is not such, but abideth firme and vnmoueable.

August præfat.
in Psal. 123.

Augustine saith: *Gaudium ergo nostrum, fratres, nondum est in re, sed iam in spe. Spes autem nostra tam certa est, quasi iam res perfecta sit: i* Our ioy O brethren is not as yet in possession, but in hope. And our hope is so certaine, as though

Bernard lib. 5.
de considera.

the thing were already done. *Bernard* saith: *Ergo, ut dixi, fides ambiguum non habet: aut si habet, fides non est, sed opinio;* Faith hath no doubting: or if it haue, it is not faith, but an

Epist. 190.
Anton. hist.
part. 2. Tit.
17. cap 1,
Sec. 5.
fol. 217.

opinion. "Again: *Non est enim fides æstimatio, sed certitudo:* faith is not an opinion, but a certainty. And *Antoninus* out of the same *Bernard* alleageth these words. *Clamat Apostolus, Scio cui credidi et certus sum. Et tu mihi subibilas, fides est æstimatio Tu mihi ambiguum garris quo nihil est certius. &c.* The Apostle crieth out saying, I know whom I haue beleeued and am certaine, and doest thou whisper to me, that faith is an opinion. Poest thou bable and tell me that that is doubtful, then y which there is nothing more certaine. &c. Hereby the indifferent reader may see, both how false this desperate doctrine of doubting is (against the which *Ambrosius Catherinus* an Archbishop & a great doer in the council of Trent did earnestly writ) & also that the Papists by this principle of their doctrine teach infidelity. And withal let him consider, whether is a more true, godly & comfortable doctrine to beleue by faith our saluation, or to be vncertaine & to doubt thereof, as they teach.

But now let vs see how *S. Paul* exhorteth vs (as this man saith) to doubt of our saluation. He saith: *Cum timore & tremore salutem vestram operamini:* which is thus translated,

With

With feare and trembling worke your saluation. This text was alleedged by hearesay, and not by sight. For this worthy writer, who so highly thinketh of himselfe, and so greatly disdaineth others, quoteth in the margent 1. Cor. 2 whereas it is not in that chapter, nor in all that Epistle, but it is Philip. 2. 12. But the fault hereof will be laid vpon the Printer. Yet that the Printer should so much erre, and set 1. Cor. 2. for Phillip. 2. it is not likely. And that this error is not of the Printer, but of this mans fine memorie, it may hereby appeare. y it is not in the vulgar editiō, which they both do, and are bound to follow *cum timore*, but *cum metu*. Hereby the reader may see, with what care these men alleage the Scriptures, not looking vpon the words, nor considering the simple sense and meaning, but snatching at the words, and wresting them contrary to the purpose and meaning of the Apostle. Whose intent is not to teach the Phillippians, that they be saued by their workes, which is contrary to his doctrine, in many other places; but to dissuade them from carelesse security, and to exhort them to walke in good workes, and to run on the race of their life in the feare of God, vntil they come to attaine that saluation, which God hath promised, and Iesus Christ for vs hath purchased. Saint Paul to the Ephesians doth as it were to the explication of this place make declaration both of the true doctrine of saluation, and of the way whereby wee are to walke vnto it. *By grace ye are saued through faith, and that not of your selues, it is the gift of God; not of workes, least any man should boast himselfe. For we are his workemanship created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them.* Thus good workes, and holy obedience of life, which cannot be ioyned with carelesse security, but do flow from the feare of God, are not causes to merit and deserue saluation, which Iesus Christ by his blood-shedding hath purchased for vs, but are waies to walke vnto it, without the which wee shall neuer see God, as the Apostle saith.

Rom 3. 28. & 4.
2. Gal. 2. 16.
Ephe. 2. 8. 9.
2. Tim. 1. 9.
Tit. 3. 4.

Ephe. 1. 8.

Hebr. 12. 14.

The Pamphlet.

Articles concerning good life and piety.

The Protestants are bound in conscience neuer to aske God forgiuenes of their finnes.

WHosoener is assured by faith that his sins are forgiven him, sinneth most grienously in asking God pardon for them: but all true Protestants are assured by faith, that their finnes are forgiven them. Ergo.

All true Protestants sinne grienously in asking pardon of God for them.

The Maior is euident: for who but an Infidel or a mad man, would demaund of God the creation of the world, which he is assured by faith that God hath already created? or Christs incarnation, which is already performed? or the institution of Sacraments, which already is effected? in like manner, who but an infidel or mad man wil demaund pardon of his sins, which he beleueth already by faith that God hath forgiven? for it is a signe that he doubteth of that which he is bound by faith to beleene, which doubting faith is Infidelitie.

Moreover, whatsoener we demand, that we hope to obtain: but no man hopeth to obtaine that he already possesseth, as no man will demaund of God his owne soule, or bodie, because already he possesseth them.

The Minor is vndoubted, because this is that liuely faith, whereby the Protestants are iustified, by this they apprehend Christ, by this they apply his merits and passion vnto them, and without this no man can attaine vnto saluation. Herevpon I will infer, that no Protestant can with a safe conscience say the Lords praier, because he cannot pray as he ought without true faith, and call God his father; & if he haue true faith, he cannot without note of Infidelitie utter this petition, Forgiue vs our finnes: for that most assuredly he beleueth and protesteth in the first ingresse of that prayer, that he is the Son of God, & consequently beleueth by faith that his sins are forgiven him.

Answer

Answer.

TO the first proposition of this subtile syllogisme, I
 answer, that the assurance by faith, which Gods
 elect haue of the forgiuenesse of their finnes, doth well
 stand with the asking of forgiuenesse of them. For wee
 are to aske forgiuenesse of our finnes, because God doth
 command it, and require it of vs. Moreouer, it is our due-
 tie to aske forgiuenesse of them: for otherwise we cannot
 be assured by faith that they be forgiuen vs: for by asking
 pardon of them, wee do make confession of them, and doe
 acknowledge our owne guiltines, the which if we should
 refuse to doe, we can haue no assurance of the remission of
 them. For *Salomon* saith, *Hee that hideth his finnes shall not*
prosper: but he that confesseth them and forsaketh them, shall *Prou. 28. 13.*
haue mercie. And *S. Iohn* saith, *If wee confesse our finnes, God* *Mark. 9. 24.*
is faithful and iust to forgiue vs our sins, and to cleanse vs from
all unrighteousnes. Moreouer, we aske forgiuenesse of our
 finnes, to confirme our faith, and to increase the assurance
 we haue of the forgiuenes of them, and that we may more
 and more haue the feeling of the forgiuenesse of them in-
 creased in our hearts. For we doe not meane that any man
 hath any such firme assurance of faith, but that the same is
 mixed with weaknes, and many times shaken with temp-
 tations, against the which wee must striue and pray, and
 say both with him in the Gospel, *Lord I beleene, Lord helpe* *Mark. 9. 24.*
my unbeleefe: & with the Apostles, *Lord increase our faith.* *Luk. 17. 5.*
 Our faith is but as a graine of Mustard-seede, which must
 grow and increase. *Saint Paul* saith, that *by the Gospell the* *Rom. 1. 17.*
righteousnesse of God is reueiled from faith to faith. Vpon
 which words *Clemēt Alexandrinus* writeth thus: *αὐτοῖς οὐ*
φαίνεται δι' ἡμῶν κατὰ γὰρ γινώσκοντες ἡμῶν, καὶ λέγοντες μίαν ἀνέστην καὶ τὴν *Clemens Alex.*
οὐκ ἀπὸ διὰ χειρὸς ἡμῶν. 1. *Apostle seemeth to declare a double faith:* *ἑνὶ ματ. 23. 2.*
but rather one faith, which receiueth increase and perfection.
 And therefore in praying for the forgiuenes of finnes, wee
 pray

pray that our faith of γ forgiuenes of them may be more and more confirmed, and our assurance thereof increased in vs. Lastly seeing wee daily sinne both in doing that which God forbiddeth, and omitting that which he commandeth, why ought we not daily to aske forgiuenes of them? and in praying for the remission of our sinnes, wee desire all those things which be effects and fruits thereof, as sanctification and eternall life, &c. And yet wee must pray in a true perswasion of faith of Gods mercy towards vs to the forgiuenes of our sinnes not onely past, but also future and to come. and so our praying for the forgiuenes of them, is a crauing of the continuance of Gods mercy, to the continuall pardoning of them, which we continually commit.

Now whereas he saith, the *Maior* is euident, and none but an *Infidell* or *mad man* would demaund of GOD the creation of the world, which hee is assured by faith that GOD hath already created? &c. I answered that none that is well in his wits would make such a foolish and absurd comparison, as is between the asking of God the creation of the world, the incarnation of Christ, &c. and the remission of our sinnes. For those are neither commaunded, nor at all to be asked: and wil this man say that forgiuenes of sinnes is not at all of any to be prayed for? Of those things we need not further to be confirmed, but of the forgiuenes of our sinnes, our faith had need to bee strengthened, and the feeling thereof in our consciences to be increased. Moreouer (as we said before) for as much as we daily sin & offend God, we ought daily to craue Gods mercy in pardoning our sinnes. What likenes hath praier for the creation of the worlde, or for the incarnation of Christ, &c. herewith? And whereas this man thinketh it so absurd a thing to pray to God to forgiue vs our sinnes, because we beleeue the forgiuenes of them I would aske of him, whether S. *Paul* praying both in the beginning, and in the end of his Epistles, for Gods grace to γ faithfull, did not assuredly beleeue, that they were euen then, & before those his prayers. indued with Gods grace? No doubt but hee did

did beleue y they were indued with it, for els he would not haue acknowledged the effectuall faith, the diligent *1.7 bcf. 1.3.* lone, and patient hope of the Thessalonians, and that they were elected of God. Which gifts of Gods spirit could not be in them, without the grace of God. Now by this mans diuinitie what madnesse was it, for him to pray for grace vnto them, whome hee did beleue to bee indued with Gods grace alreadie? And where as Saint Iohn saith, *1. Ioh. 5. 13.* These things haue I writtē vnto you that be'eeue in the name of the sonne of God, that yee may know that yee haue eternall life, and that yee may beleue in the name of the sonne of God. By this mans deepe doctrine, it might seeme madnes for Saint Iohn to write to them that did beleue in the name of the sonne of God, that they should beleue in the name of the Sonne of God. But it seemed not so to S. Iohn, who writeth to them that as they had blessedly begun to beleue in the name of the Sonne of God, so they might still continue, grow and increase in the same faith. Moreouer also I would aske of this man and his fellowes, whether they praying do beleue y forgiuenes of their sins? if they do not then are they Infidels, and deny the article of the creed, I beleue the forgiuenes of finnes, which before he falsely obiected to vs. If they do beleue y forgiuenes of their finnes, why do they then (by this mans doctrine) pray for it? If he say, that he beleueth that there is in generalitie, a forgiuenes of finnes, but particularly he is not assured by faith, of the forgiuenes of his owne finnes; then what doth his faith differ from the Diuels faith? who beleueth and trembleth, as Saint Iames saith: and what is this his doubting, but (as he himselfe here saith) flat infidelitie? *Iame. 1.* And no maruaile though these men feele in their harts no assurance of faith, for that they ground it not vpon y vnmoueable rocke of Gods promise, but vpon the vn sure sand of their owne workes and satisfactions, by the which indeed neither can their faith be assured, nor their conscience quieted. The which false doctrine, while they beleue, I would know how they can aske forgiuenes of their finnes? For whosoever maketh satisfaction to God

Rom. 3. 28.
Ephes. 3. 17.

for them, needeth not to aske forgiuenes of them. But the Papists maintaine that they make full satisfaction to God for them (as I haue before shewed) therefore I may much more iustly say, then he doth here, that it is madnes to aske forgiuenes of them. For what man not being mad owinge a summe of mony and paying it, will desire the same to be forgiuen him? concerning your scoffing in the prooffe of your Minor or second proposition, we indeed belecue that wee are iustified by faith without the workes of the law, and that Christ dwelleth in our hearts by faith, and that by this hand of a true and vnfained faith in Iesus Christ, we apply the plaister of his precious bloud, shed for our sinnes, to cure all the sores and sores of our soules. And take you heede, that you trusting in your owne workes and merits, in your Masses, *Agnus deis*, holy water, pardons, and manyfold other such paltries, fall not into the ditch of damnation. And this shall suffice for this article, which is so absurd that it deserueth not so much.

The Pamphlet.

The Protestants are bound in conscience to auoyde all good workes.

2. Article.

EVery man is bound vpon paine of eternall damnation to auoyde all deadly sinnes. But fasting, praying, almes deedes, and all good workes, according to the ^a Protestants religion, are deadly sinnes: Ergo, according to the Protestantes religion all men are bound vpon paine of eternall damnation, to auoyde fasting, praying, almes deedes and all good workes. The Maior is manifest: for the wages of deadly sinne is death, ^b Stipendium peccati mors. The Minor is euident: for according to the Protestants religion and common exposition of this text of Scripture: ^c Facti sumus vt immūdi omnes nos, & tanquam pannus menstruata omnes iustitiæ nostræ:

^a Luther in asser. artic. 32.

32. & 36.

Caluin. lib. 3.

instit. cap. 12.

Sect 4. & cap.

14. Sect 4. 19.

Melan. in Loc.

tit. de peccato.

^b Rom. 6. 24.

^c Isa. 64. 6.

We are mane all as vncleane, and all our iustices are as stained cloth. That is to say, the best workes we can doe are infected with deadly sinne, and consequently deserue eternall damnation, and therefore to be auoyded.

I am not ignorant that some wranglers with some shif-
 ting euasions goe about to answeare this Article, forsooth
 that the staines and imperfections, the sinnes and spots
 ought to be auoided, but yet the good workes to be pro-
 secuted, A silly shift, but put case it bee impossible to
 wring out the staines, then is not this menstruous
 cloth to bee abhorred, put case I could not giue almes
 but I must steale, am I not bound in conscience to auoyd
 the giuing of almes? Admit I could not see mine enemy
 but by experience long proued, I should fall a quareling
 with him, am I bound in conscience to auoide his compa-
 ny? Say that I could not eate flesh but I should scandalize
 the behoulders, ought I not to say *non manducabo carnes in*
eternum? I will not eate flesh for euer? Graunt that I could
 not releuee the poore but that I should stayne this action
 with vaine glory, should I not heare of him that cannot
 lie, he hath receaued his reward, & consequently that there
 remayneth no recompensation therefore in heauen? So I
 say in like manner if the corruption of nature, if the poison
 of concupiscence so staine my best actions that whatso-
 euer I doe or thinke I cannot possibly affect them with-
 out these infections, and corruptions; then certaiely I am
 bound in conscience to auoide these crimes and offences,
 they which cannot possibly be performed without these
 vitious circumstances, for, *bonum constat ex integra causa,*
malum nascitur ex quolibet defectu? a good thing consisteth
 of al integrity, but an euill thing is caused by euery defect:
 that a man be in health euery humour must keepe his
 temper, that hee be sicke it sufficeth one onely to exceed,
 and keepe not his iust proportion, so that a worke bee
 good it must be effected with all due circumstances, that
 it be ill, one only will defile, as wee comonly say one ill
 hearbe will spoile a whole potfull of pottage.

Answer.

Answer.

*Cicer. lib. 2. de
oratore.*



Psal. 109. 7.

Pro. 15. 8.

Esa. 1. 13.

Ibid. 66. 3.

S Hannibal said of *Phormio*, that hee had heard many doting fooles, but he neuer heard any that so much doted as did *Phormio*: so may I say, that I haue heard and read many foolish disputers, but any that did so foolishly dispute and reason as this man doth, I neuer heard nor read. For what man in his witts will reason thus: that because the corruptions of men do creepe into these workes of fasting, praying, and almes giuing, therefore the workes themselues be deadly sinnes? Our doctrine is, first, that these workes and such other, being done by vnfaithfull hypocrites and wicked men be turned into sinne, as *Dauid* saith: for they be so corrupted and defiled with their infidelitie and wickednes, that they be but *splendida peccata*: glittering sinnes before God, as Saint *Augustine* termeth them. For euen as most pure water flowing through a filthie sinke or priuie, is made foule, filthy, and stinking: euen so these workes, prayer, fasting, &c. which bee good workes commanded of God, flowing from their faithlesse and wicked hearts and bodies be so defiled, that they be but filthy sinnes in the sight of God.

Salomon saith: the sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable to him. God saith by the Prophet *Esay*. Bring no more oblations in vaine: incense is an abomination vnto me: I cannot suffer your new Moones, nor Sabbathes, nor solempne dayes (it is iniquitie) nor solempne assemblies. My soule hateth your new Moones, and your appointed feasts, &c. He that killeth a bullocke, is as if he slew a man: hee that sacrificeth a sheepe, as if he cut off a dogges necke, &c. These sayings shew that euen the sacrifices commanded in the law of God, were wicked & abominable, whē they were offered of wicked and

and prophane persons voyd of true faith and repentance. So it is in the Prophet *Haggai*: Thus saith the Lord of Hostes, Aske now the Priestes concerning the law. If one *Hagg. 2. 12.* beare holy flesh in the skirt of his garment, and with his skirt doe touch the bread, or the pottage, or the wine, or ale, or any meate, shall it bee holy? And the Priestes answered and sayd no. Then sayd *Haggai*, if a polluted person touch any of these thinges, shall it bee uncleane? And the Priestes answered and sayd, it shall bee uncleane. Then answered *Haggai* and said, so is this people, and so is this nation before me, saith the Lord: and so are all the workes of their bandes, and that which they offer here is uncleane. Agreeable to this is that which Saint Paul saith: unto the pure are all things pure, but unto *Tit. 1. 15.* them that are defiled, and unbeleevung is nothing pure, but euen their mindes and consciences are defiled. Christ our Sauour saith: Doe men gather grapes of thornes, or figges of *Math. 7. 16.* thistles? and a corrupt tree bringeth forth euill fruit. *12. 33.* Whatsoeuer is not of faith is sinne, and without faith it is impossible *Rom. 14. 23.* to please God. Hereof we conclude that euen those workes *Heb. 11. 6.* which God hath commaunded and commended to vs, in his word, beeing done by the vngodly and reprobate be so corrupted by their infidelitie and wickednes, that they bee not acceptable, but rather abhominable before God. So saith saint *Augustine*: *Sine qua (fide) que videntur bona opera, in peccata vertuntur*: without faith those *August. lib. 3. ad Bonnisac. cap. 5.* workes which seeme to bee good are turned into sinne. Saint *Ambrose* saith: *Sine cultu veri dei, etiam quod virtus videtur esse peccatum est, nec placere ullus deo sine deo potest* *Ambros. de vocat gentium lib. 1. cap. 6.* without the worshippe of the true G O D euen that which seemeth to be virtue is sinne, neither can any please God without God. *Anselme* saith: *Omnis vita infidelium peccatum est: & nihil bonum sine summo bono. i.* The whole *Anselme in Rom cap. 14.* life of the vnfaithfull is sinne: and there is nothing good without the chiefeft good, which is God. By this & Christian reader may sufficiently see, how false the doctrine of the Papists, and namely of our fine and delicate Iesuites, who teach (as their proctor *Andradus* one of that

Explicat. ort bo dox lib. 3. pag. 277. pag. 279. nulla culpa co- zaminata. pag. 280. coate blusheth not to auouch (that all actions of those which bee v yde of the true knowledge of GOD bee not sinne: yea that they may doe workes defiled with no fault but worthy of great praise; and that we are not to thinke, that all the workes of them which be voyd of faith do so displease God, that they bee crimes worthy eternall punishments. Let the Godly reader compare these sayings of this Iebusite, with those alleadged before out of the Scriptures and ancient Fathers, and discerne which is more found and agreeable, not to the blind reason of man, but to the wil of God reueiled in his word. Secondly, concerning the workes of the regenerate, that belong to Gods election and mercy, we say, that although they bee done with imperfection, and not so fully, with their whole soule, heart and minde, as they should be; but carry the touch of mans corruption, and are not able to abide the strict and streight iudgement of God: yet because they proceed from hearts purified by faith, & sanctified in some measure with Gods holy spirit, they please God, and the imperfections of them being pardoned in Iesus Christ, they be accepted for pure and holy. Christ saith: *A good tree bringeth forth good fruite: so the pure are all things pure. The prayer of the righteous is acceptable to God. The faitifull be an holy Priesthoode to offer vp spirituall sacerrfices acceptable to God by Iesus Christ. To doe good and to distribute forget not: for with such sacrifices God is pleased.* This therfore is a falsely, which this man with a brassen brow affirmeth, that fasting, praying and almes deedes according to our religion be deadly sinnes. These workes be commanded of GOD, who commaundeth no sinnes. We say that the corruption of our nature, which is but in part and imperfectly regenerate in this life, doth creepe into them; and therefore they be not so purely & perfectly done of vs as God requireth: whereby we acknowledge, that euen the best workes we doe had neede of Gods mercy. So Saint *Augustine* saith: *Va etiam laudabili vita hominum, si remota misericordia discutias eam*: Wo bee to the laudable life of man, if thou O God examine it without mercy. Now what reasonable man, will reason or ima-

gine vs to reason thus, that because we doe good workes not so purely and perfectly as Gods righteousness requireth and deserueth, that therefore good workes as prayer, almes deeds, &c. be deadly finnes, or are to be auoided of vs.

But let vs come to examine the prooffe of your *Minor* or second proposition. You say that according to our religion and common exposition of this text of Scripture: *wee are made all as vncleane, and all our iustices are like a stained cloth*: the best workes wee can doe are infected with deadly sinne, and deserue eternall damnation, and therefore to be auoided. We indeed expound this place not only of wicked hypocrites, but also of the regenerate and faithfull, and say that all our owne righteousness of works is so stained with the corruption of our sinfull nature, that it is not able to stand before Gods iudgement seate, nor abide his seuerer triall and examination. For when wee haue done all *these things which are commanded vs, wee must say, that we are unprofitable seruants. And if thou O Lord straightly markest iniquities, O Lord, who shall stand?* and therefore we must pray and say: *Enter not into iudgement with thy seruant: for in thy sight shall none that liueth be iustified.* And with Daniel we say: *O Lord vnto vs appertaineth open shame to our Kings, to our Princes, & to our fathers, because wee haue sinned against thee: yet compassion and forgiveness is in the Lord our God.* Whereupon we acknowledge that our Iustice and righteousness consisteth not in the perfection of our vertues, but in the forgiveness of our finnes. Bernard thus expoundeth and applieth the place of *Esai. 7: Nostra si qua est humilis iustitia, recta forsitan, sed non pura: nisi forte meliores nos esse credimus quam patres nostros, qui non minus veraciter quam humiliter aiebant: omnes iustitia nostra tanquam pannus menstruatus mulieris. Quomodo enim pura iustitia, ubi adhuc non potest culpa deesse?* i. Our humble or base iustice if it be any, is peradventure right, but not pure: vnlesse we beleue our selues to be better than our Fathers, who no lesse truly then humbly said, all our righteousness is as the cloth of a menstruous woman; for how can right-

Isaia. 64. 6.

Luke 17. 10.

Psal. 130. 3.

Psal. 143. 2.

Daniel 9. 8.

*Bernard de
verbis Esaiæ.
Serm. 30.*

teousnesse be pure where sinne as yet wanteth not? And a-
 gaine : *Sed quid potest esse omnis iustitia nostra coram Deo?*
Nonne iuxta Prophetam velut pannus menstruata reputabi-
tur, & si distr. Et iudicetur iniusta inuenietur omnis iustitia
nostra. What can all our iustice be before God? Shall it not
 according to the Prophet bee reputed like the cloth of a
 menstruous woman, and if it be straightly iudged, all our
 iustice shall be found to be vniust. How you expound this
 place I know not, belike you satisfying Gods iustice so ful-
 ly with your owne pure workes, that he can aske no more
 of you, as I alleaged before out of Bishop *Fisher*, thinke
 that this place is not to be vnderstood of you, and your
 iustice, which is pure and perfit : but of the iustice of *Lu-*
therans, Caiuists, and such other prophane persons.
 Wherin take you heede that you shew not your selues to
 be of them whome Christ came not to call, who saith, *I am*
not come to call the righteous, that is to say, them that be puf-
 fed vp with a vaine and false perwasion of their owne
 righteousnesse, *but sinners to repentance* : And that they
 whome you disdaine and despise as *Publicanes and harlots*,
goe not before you into the Kingdome of God. Wee take vp-
 on vs the person of the Publican, in acknowledging our
 owne vilenes and vnworthines, and in respect thereof are
 abashed to lift vp our eyes to heauen, but flee in all our
 workes to Gods mercy, and are content that you with the
 Pharisee glory of your owne workes, merits, and righte-
 ousnes. *Salamon* saith : *There is a generation that are pure in*
their owne conceit, and yet are not washed from their filthines.
 Now briefly to answer your syllogisme, I reason thus:
 No good workes are to bee auoyded : but fasting, prayer,
 and almes deedes, being commanded of God, and proceed-
 ing from faithfull harts, are by our doctrine good works:
Ergo they are not to bee auoyded ; but diligently in the
 feare of God to be vsed of vs : but the corruptions of our
 sinfull nature which creepe into them, are to be auoyded,
 and resisted, and we are to pray vnto God in mercy to par-
 done them. And so we may be assured, that as in mercy
 through Christ hee hath accepted of vs : so hee will in like
 mercy

mercy accept our workes as pure and perfect in Christ-Iesus. Now I will retort your reason vpon your own head in this sort : Euery man is bound vpon paine of eternall damnation to auoide all sinne : but fasting, praying and almes deedes , as they be vsed by Papists to make satisfaction to God for their sinnes , and to merite and purchase heauen, be sinnes : *Ergo*, fasting, prayer, and almes deedes done in such sort are to be auoided. The *Minor* or second proposition, I proue thus. He that attributeth that to his workes, which is proper and peculiar to Iesus Christ, sinneth grievously : but to make satisfaction for our sinnes appertaineth onely to Iesus Christ : *Ergo*, hee that attributeth the same to his workes , grievously sinneth. But I shall haue occasion here-after more largely to handle this matter, therefore now I omit it, and so I will also the quotations of *Luther*, *Caluine*, and *Melanchthon* set in the margent , for that they deliuer no other doctrine , but that which I haue before declared , the which I nothing boubt , but it is so sound , that it will indure and abide this mans hammer.

Although I nothing doubt, but that this my answer to this article doth seeme sufficient to men that be not of corrupt mind and iudgement , and the same is nothing impeached by this addition , yet I will , for the further stopping of the mouth of this wrangler (who therewith chargeth others , but to much vseth him-selfe) say some-what more to the said article and addition. And to lay away *shifting euasions* , and to go directly to the matter : I desire the Christian reader to looke to the article , and his prooffe of the same . The Article is , that *Protestants are bound in conscience to auoyd all good workes* : his prooffe is, because *all good workes according to the Protestants religion are deadly sinnes* . The which I haue declared to bee false , and to be no doctrine of ours , for we teach that as the prophane , wicked , and vngodly in whome sinne raigneth , and doe giue vp their members seruants to iniquity are with all their workes abhominable before God : so the good workes of the faithfull and regenerate (in

„ whome sinne remayneth, but raigneth not) are in Christ
 „ acceptable to GOD, and profitable to men. But this
 „ acceptation and profit commeth not of the purenesse,
 „ and perfection, and merite of our owne workes: but
 „ in that the spottes and imperfection of them are by
 „ Christes righteousnesse couered, for his name sake
 „ pardoned, and in him accepted for pure and perfect.
 „ For euen as men looking through a glasse, be it greene,
 „ blew, or any such other coullor, the thing vnder it
 „ seemes to bee of the same coullor the glasse is: euen
 „ so GOD our heavenly Father looking vpon his
 „ elect and faithfull people through his Sonne *I E S V S*
 „ *CHRIST* in whome hee is well pleased, doth ac-
 „ cept and take them with their workes for such as *I E*
 „ *S V S CHRIST* is. And therefore wee say, that al-
 „ though our best workes are done in weakenesse, and
 „ bee stayned with the sinne which dwelleth in vs, yet
 „ as long as wee yeeld not to our corruptions, but strue
 „ and pray for the mortification of them, our workes
 „ doe please and glorifie GOD and bee testimonies
 „ to our consciences of our eternall election, and waies
 „ to walke in vnto saluation, and therefore are not
 „ to bee auoyded, but dilligently in the feare of God
 „ to bee vsed.

„ But the Doctrine of this man, and of the Church,
 „ wherevnto hee adhaereth is, that they can doe good
 „ workes so purely and perfectly, void of staine and cor-
 „ ruption, that they may by them merite, and deserue
 „ his eternall glory hereafter. The which hee that hol-
 „ deth is a proud Pharisee and blinde hypocrite, know-
 „ ing effectually neither the corruption of his owne heart
 „ nor the perfect puritie and holynesse which GOD
 „ who is most pure and holy in his law requireth. For
 „ whereas there is euen in them that bee regenerate
 „ both the new man and the old: The spirite and the flesh:
 „ and the flesh lusteth against the spirite, and these be con-
 „ trary one to y other, that what thinges they would they
 „ doe not: And seeing that they bee carnall sold vnder
 „ sinne

Galat. 5.
17.

Rom. 7.
14.

finne, so that they allow not what they doe. For that
 which they would, they doe not: but that they hate
 they doe, so that they doe it not, but sinne that dwel-
 leth in them: And that although they consent to the
 law of GOD according to the inner man, yet they see
 an other law in their members fighting against the law
 of their minde, and leading them captiues to the law
 of sinne, which is in their members, so that they cry
 out and say O wretched men, who shall deliuer vs from
 this body of death? whether the regenerate and best
 men beeing in this estate, wherein Saint Paul after
 mercy and grace receiued, confesseth himselfe to haue
 beene, can doe good workes purely and perfectly, voyd
 of staine and corruption: let any (whome the God of this
 world hath not blinded) iudge.

Rom. 16.
 27.
 20.
 22.
 23.
 24.

But to come to the cases which this man full wisely
 putteth, to the first, say that if hee who maketh the
 sinnes of those that truly turne to him, though they
 were as redde as blood, as white as snow, bee not
 able to wring out of this menstruous cloath the staines
 of it, and to make it cleane in the blood of his Sonne,
 then is this menstruous cloath to bee abhorred. And
 if you cannot giue almes, but you must steale, then
 is almes giuen to bee auoyded. For wee must not doe
 euill that good may come of it. For they that say and
 doe so, their damnation is iust. And if mallice so a-
 bound in your heart, that you cannot see your enemy,
 but you must fall a quarrelling with him, then his com-
 pany is to bee shunned. And if you cannot eat flesh,
 but you must scandalize and giue occasion of offending
 GOD to the beholder, then you ought not to eat
 flesh. And if you cannot releue the poore, but for vaine
 glory, then haue you your reward, and such reliefe is
 to bee spared. *Sed quorsum hac?* What of all this? So
 saith he, in like manner of the corruption of nature, if the
 prison of concupiscence so staine my best actions, that whatsoeuer
 I do or think, I cannot possibly effect them without these infec-
 tions and corruptions, then certainly I am bound in conscience
 to

I sai. I.
 I Iob 1.
 Rom. 3.

Psal. 66.
18.

„to auoid these crimes and offences, the which cannot possibl^y be
 „performed without these vicious circumstances. For answer
 „here-vnto I desire the reader to obserue the manner of
 „this mans reasoning, that whereas by our doctrine euen
 „good and faithfull men cannot doe good workes with-
 „out some infection of sinne remayning in them: this man
 „intreateth of wicked men, and of their workes vtterly
 „defiled by sinne raigning ouer them. For he that stealeth
 „to giue almes, and in whose heart mallice so aboundeth,
 „that he cannot see his enemy, but he must quarrell with
 „him, &c. is a wicked man, and sinne raigneth in him. And
 „such men giuing their hearts to wickednesse, as God
 „will not heare their prayers, so will hee not accept either
 „them, or any of their workes. Moreouer whereas the
 „question is whether good workes for corruptions and
 „infections in them are to be auoyded, he concludeth that
 „crimes and offences are to be auoyded. To the which I say
 „Amen.

„And whereas he saith that a good thing consisteth of all
 „Integritie, but an euill worke is caused by euery defect, and
 „proueth the same by health and sicknesse, and by a potfull of
 „pottage which one ill hearbe will spoile: I answer that as euill
 „humors may be in a mans body, & not ouermuch aboun-
 „ding and domineri^{ng} in the same, it may liue, & do good
 „actions profitable to him-selfe and others: So though
 „euill humors of sinne bee in vs, as long as they abound
 „not, and rule not ouer vs, wee may liue vnto God, and do
 „workes acceptable to him in Iesus Christ, by whose righ-
 „teousnes they be perfumed, and made sweete and sauory
 „before his Maiestie. And as in a potte of pottage, one ve-
 „nemous and poysonable hearbe may spoile the whole: so
 „one great and poysonable sinne raigning in man, may
 „bring destruction and damnation to the whole man both
 „in body and soule. Yet as there may be euill hearbes in
 „pottage which bring not death to the eaters thereof, so
 „their may bee imperfections and corruptions in mens
 „workes and not be deadly to them that be in Iesus Christ,
 „For as there may be an *Antidotum* and counterpoyson
 „against

against very perrillous poysons to expell them and pre-
 serue life : so Iesus Christ who dwelleth in the heartes of
 his elect and chosen people by faith, is a most sure and safe
Antidotum and counterpoyson against not onely imper-
 fections, but also great and dangerous sinnes, and offen-
 ces, to those that truly repent, vnfaignedly beleue in him,
 and by his spirite do indeauour to mortifie the euill afec-
 tions of the flesh, and more and more to grow in newnes
 and holynes of life.

As for that all *Integritie* wherein this man saith good
 things consist, it is in this corrupt estate of ours, sinne
 dwelling in vs, rather to bee wished, then attained.
 For when wee haue done the best wee can, wee must
 confesse our selues to bee improfitable seruants. True
 is this saying of Saint Hierom. *Hac est hominis vera sapi-*
entia, imperfectum se esse nosse: atq; vt ita loquar cunctorum
in carne iustorum imperfecta perfectio est. This is mans
 true wisdom, to acknowledge himselfe to bee vnperfect:
 and (that I may so say) the perfection of all that liue in
 flesh is imperfect. And againe *Hac hominibus sola perfec-*
tio, si imperfectos se esse nouerint. This is the onely perfec-
 tion of men, to acknowledge themselues to be vnperfect.
 Wherefore lette vs not glory of all *integritie*, but lette
 vs vnfaignedly confesse our owne iniquitie, and euen in
 the best workes we do flee vnto Gods mercy in Christ
IESVS, who hath loued vs, and washed away our
 sinnes in his owne blood, to whome with the Father
 and the holy Ghost, three persons, and one onely God,
 bee all praise, laud, and glory now and euermore.
Amen.

The Pamphlet.

The Protestants haue either no faith at all, or lye most
 damnably, in denying that a man assisted by GODS
 grace, can keepe the Commaundements.

VVho sauer knoweth God, keepeth his commandments: But all true Protestants know God. Ergo all true Protestants keepe his commandments. The Maior is expresse Scripture: qui dicit se nosse deum, & mandata eius non custodit, inendax est, & in eo veritas non est. Hee that saith he knoweth God, and keepeth not his commandments is a liar, and truth is not in him. The Minor no Protestant doubteth of: for this knowledge of God is nothing else but a lively faith wherewith all zealous Protestants (as they say) are indrwd. Hence from, manifestly it followeth, that either most zealous Protestants lacke a lively faith, and so are Infidels: or if they haue a lively faith, and deny that they keep, or can keepe Gods commandments, they are damnable liars: if they chuse the first, they are Pagans, Heretikes or Iewes: if they take the second, they are damnable seducers, & impostors in religion, & consequently their faith is false.

Answer.

THis Syllogisme according to Saint Iohns meaning is wholly true. The Apostles purpose is to shew that the knowledge of G O D in the faithfull ought not to bee idle, but effectuell and fruitfull in godlinesse and holy obedience, working a care and conscience in them to keepe Gods holy commaundements, by dilligent endeouoring both to auoid all wickednesse which he forbiddeth, and to yeelde that holy obedience which hee requireth. The which they that do not, but liue prophanely, wallowing in wickednesse, and committing vngodlinesse with greedinesse; and yet make a profession of the knowledge of God (as too many do) their profession and knowledge is in yaine. For as Saint Iames saith: if any seeme religious, and refraineth not his tongue, but deceiueth his owne heart, that mans religion is in vaine. So if any seeme to haue the knowledge of God, and liueth loosely and wickedly,

hauing

having no care to frame his life to the obedience of Gods commandements, his religion, profession, and knowledge is in vaine. *For not every one that saith unto me, Lord, Lord, Math. 7. 21. shall enter into the kingdome of heauen, but he that doth my fathers will which is in heauen.* But your meaning is, that by keeking of Gods commandements is vnderstood an absolute and perfect fulfilling of them, in yeelding without any transgression at all that full and perfect righteousness which God commandeth. The which neuer did any man yce d, but onely the man Iesus Christ, who neuer did sinne, and in whose mouth was neuer guile. This your doctrine of the perfect fulfilling of Gods law in this life is false, and you in maintaining of it, shew your selues to be blind and proud Pharisies, not knowing either \bar{y} perfect righteousness of God, nor the corruption of our nature, against the which I reason thus: Whosoever sinneth transgresseth, and breaketh Gods lawes and commaundements: but all men doe sinne: Therefore all men transgresse and breake Gods lawes and commaundements. The first proposition is manifest: for S. Iohn saith, *sinne is the transgression of the law.* The second proposition cannot with any face bee denied. *Salomon saith there is no man that sinneth not.* Saint *Paul saith, all haue sinned, and are deprived of the glorie of God.* Saint *James saith, in many things we sinne all.* Saint *Iohn saith, if we say that we haue no sinne, we deceiue our selues, & the truth is not in vs.* Moreover, S. *Paul saith, as many as are of the workes of the law, are vnder the curssse: for it is written, Cursed is every one that continueth not in al things, which are written in the booke of the law to do them.* Where Saint *Paul* doth reason after this sort: Whosoever doth not continue to doe all that is written in the booke of the law, are vnder the curssse: but there is none that continueth to doe all that is written in the booke of the law: *Ergo*, there is none but is vnder the curse. The first proposition Saint *Paul* proueth by a place of the law, Deut. 27. The second Saint *Paul* taketh as a thing graunted, and not to bee denyed, that there is no man which continueth to doe all that is written in the booke of the law to do it, the which if it be

1. Peter 2.

1. Iohn 3. 4.

1. King 8. 46.

Rom 3. 23.

James. 3. 2.

1. Iohn. 4. 8.

Galat. 3. 10.

Rom. 8. 3.

Ezech. 10. 11.

Rom. 7. 14.

Act. 9. 15.

2. Cor. 12. 2.

Bernard super
Canti serm. 58

not graunted, Saint Pauls argument is nothing worthe for it might be said, that some doe fulfill the law of God, and therefore are not vnder the curse. So that which seemed to Saint Paul absurd to be denied, is now denied by these absurd and blind Pharisies. Furthermore, Saint Paul saith, *That which was impossible to the law, in as much as it was made weake, because of the flesh, God sending his owne sonne in the similitude of sinful flesh, and for sinne, hath condemned sinne in the flesh.* Doth not S. Paul here shew, that whereas wee could not be saued by the law, God hath sent his sonne in the flesh to saue vs? And he declareth why we could not be saued by the lawe, because the weakenes of our sinfull flesh, is not able to yeeld that perfect righteousness which the law of God requireth: the which if we could doe, we should liue therby. For God saith, *which if a man doe he shall liue in them.* And that euen they that are regenerate with Gods spirit, doe not perfectly fulfill the law, and keepe Gods commaundements, it is most euident by Saint Pauls confession of himselfe: *I am carnal, sold vnder sinne. I allow not that which I doe: for that I would, I doe not: but what I hate, that I doe. It is no more I that doe it, but sinne that dwelleth in me: For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me. But I find no meanes to performe that which is good. For I doe not the good thing, which I would, but the euil which I would not, that doe I. I finde that when I would doe good, euil is present with me. I see another law in my members, rebelling against the law of my minde, leading me captiue to the law of sinne, which is in my members. O wretched man that I am who shall deliuer me from this body of death?* If S. Paul that elect vessell of God, which was taken vp into the third heauen, and into paradise, and heard words which cannot be spoken, did not fulfill the law, and fully without transgression keepe Gods commandements; who but a blind hipocrite and proud Pharisie will arrogate to himselfe the same? Bernard saith well: *Aut te ergo si audes preferre Apostolo (nempe ipsius ista vox est) aut fatere cum illo te quoque vitiis non carere:* Either if thou darrest, preferre thy selfe before the the Apostle (whose saying this

this is) or els confesse with him that thou also art not void of vices.

I will adde hereunto a few testimonies out of the auncient Fathers, to prooue that none in this life is assisted so fully with Gods grace, that he perfectly fulfilleth the law, and keepeth Gods commandements without any transgression or breach of them. *Iustinus Martyr* saith: *ἡμεῖς οὐδὲν ἀνθρώποις ἀποδείκνυμι &c.* And that none hath exactly done all things you your selues dare not deny: but there be which haue kept the things commanded, some more, and some lesse then others. *S. Hierome* saith: *Facilia dicis esse Dei mandata, & tamē nullum proferre potes qui uniuersa complerit. Responde mihi, facilia sunt an difficilia? Si facilia, profer aauers. Pelagius ea impleuerit: Thou saiest Gods commandements be easie, and yet thou canst not bring forth any that hath fulfilled all. Answer me, be they easie or hard? If they be easie, shew any that hath fulfilled them. Againe, *Hac hominibus sola perfectio, si imperfectos se esse nouerint: This is the onely perfection of men, to acknowledge themselves to be imperfect. Againe, *Tunc ergo iusti sumus, quando nos esse peccatores fatemur, & iustitia nostra, non ex proprio merito, sed ex Dei consistit misericordia: Then wee bee iust, when wee confesse our selues to be sinners, and our iustice consisteth not in our owne merits, but in Gods mercy. Saint Augustine saith: Ipsa iustitia nostra tanta est in hac vita, ut potius peccatorum remissionē constet, quam perfectione virtutum, Our iustice is so great in this life, that it consisteth rather in the remission of our sinnes, then in the perfection of vour vertues. And againe, *Omnia mandata facta deputantur, quando quicquid non sit ignoscitur: All the commandements are then reputed to bee done, when whatsoeuer is not done is pardoned. Againe, *Gratia Dei tribuit in hac vita studium precepta seruandi: & eadem, si quid etiam in illis preceptis minus seruatur, ignoscit: The grace of God doth giue in this life a desire to keepe his commandements: and the same grace, if any thing in them be not obserued, forgiueth it. The like I might alleage out of many other places of his workes: As, *De na-******

*Iustinus dialog
πρὸς τοὺς
pag. 98.*

*Hierox. ad
Ctesiphontem
Pela-
gianos.*

Idem ibid.

*Idem lib. I. ad
uers. Pelagia-
nos.*

*August. de ciuit.
dei lib. 19 c. 17*

*Lib I. Retract.
cap. 19.*

*Ad Bonif. lib. 3
cap. 7.*

Chrysost. ad
Rom. Hom. 17.

Bernard. super
Cantic. ser. 50

De affectuali.

Idem ibidem
serm. 58.

tura & gratia cap. 36. Contra Iulianum lib. 4. cap. 3. De libero Arbitrio cap. 16. and such others, but for shortnes sake I omit them. Chrysostome saith: *Neque enim alios licet in lege iustificari, nisi eum qui cuncta adimplerit. Id vero nemini dum possibile factum est*: None can be iustified by the law, but hee that hath fulfilled all. And that hath beene as yet possible to no man. Bernard saith: *Quomodo ergo iubenda fuit quae implenda nullo modo erat? &c.* How was the law to bee commanded, which can by no meanes bee fulfilled? or if thou rather thinke that the commandement was giuen for the ruling of our affections, I will not hereupon strue, so that thou also doe yeelde vnto me, that in this life it neither can, or euer could bee fulfilled of any man. For who dare arrogate that to himselfe, which Paul himselfe confesseth that he had not comprehended? Neither was the commander ignorant, that the weight of the commandement exceeded mans strength: but hee iudged it to be profitable, that thereby they might be put in mind of their owne insufficiencie, and so might know that they ought according to their power labour to the end of righteousness. Therefore by commanding things impossible, hee made men not transgressors, but humble, that euery mouth might be stopped, and all the world made subiect vnto God, because that by the workes of the law no flesh shall be iustified before him: for wee receiuing the commandement, and feeling our owne want, will crie vnto heauen, and God will haue mercy vpon vs. Againe, *Quantumlibet in hoc corpore manens profeceris, erras vitia si putas emortua, & non magis suppressa: velis nolis intra fines tuos habitat Iebuseus, subiugari potest, sed non exterminari: scio (inquit) quod non habitat in me bonum*: How much soeuer thou doest profit, whilest thou abidest in this bodie, thou art deceiued if thou thinke vices to bee dead in thee, and not rather suppressed: whether thou wilt or no the Iebusite will dwell within thy coasts: he may be subdued, but not vtterly banished. I know (saith Paul) that no goodnesse dwelleth in me. This was Bernards iudgement concerning our keeping of Gods commandements and fulfilling of

of the law. *Ferus* also a late Frier, but yet a man of better judgement in many matters, then many others were, or be, hereof writeth thus: *Per Christum implenda erat omnis iustitia, per quem solum lex poterat impleri, nam maledicta erat natura humana, legemque implere non potuit, iuxta illud: neque nos neque patres omnes hoc portare potuimus*: All righteousness was to be fulfilled by Christ, by whom onely the law could be fullfilled. For mans nature was accursed, and could not fulfill the law, according to that saying, neither we nor our Fathers were able to beare this burden. Againe, the same *Ferus* saith: *Si nemo potest gloriari se a peccata o immunem, nec quisquam gloriari potest se legem servasse: cum peccatum nihil aliud sit quam transgressio legis*. If no man can glory that he is free from sinne, neither can any man glory that hee hath fulfilled the law, seeing that sinne is nothing else but the transgression of the law. Hencefrom it followeth, that zealous Protestants want neither a liuely faith in Gods mercies, nor true obedience to Gods commaundements, although they vnfainedly confesse their manifold imperfections and finnes, by which they be farre from perfectly fulfilling the law of God. and now (*pro cor onide*) I will requite you with another Syllogisme. They that thinke they can fulfill the law of God, be proud Hypocrits and Pharisees: but the Papists thinke that they can fullfill the law of GOD, yea can doe superarrogant workes, I should say workes of Supererogation aboue them that the law requireth: *Ergo*, the Papists bee proud Hypocrites and Phraisees.

In cap. 19.

Matth

Ferus in Matth cap. 3.

The Pamphlet.

The most poynts wherein the Protestants dissent from the Catholikes tend to loosenes of life, and carnall liberty.

4. Article.

THis article may bee proued by a generall induction in all such matters, as now the Protestants call in question. First, say that a man hath not free will to doe good, but all goodnesse proceedeth so from grace, that it lyeth not in his power neither to haue it, nor resist it, but of necessitie it must haue effect.

To what other end tendeth this senceles doctrine and fatall fancie, but to make men negligent in disposing and preparing their soules to receiue Gods grace, and rouse it up, and put it in execution after they haue it: making man not much unlike a sicke asse, who neither can dispose nor prepare himselfe to seeke for his medicine, but of necessitie must expect till his maister thrusteth it into his throate, neither after hee hath drunke it, can cause it cure his disease, but carelessly letteth it worke as it will.

Secondly they defend that men be iustified by faith alone, the which Solifidian position ouerthroweth flaily true repentance, sorrow for sins, mortification of passions, & al other virtues which tend to perfect reconciliation of the soule with God, causing men onely to procure a certaine false fantastical apprehension of Christs death & passiō, the which faith although they erroneously auerre, cannot be seuered from charity, virtues, & good workes; yet both experience teacheth that it may, for also few or none haue faith, because few or none of them haue these works: and the Scriptures plainly proue that all faith, yea and the most noble faith which hath force to remoue Mountaines, may be without charitie.

Thirdly they assure vs that faith once had can neuer be lost, the which vain security openeth the gap to al libertine sensuality: for if a man bee certain that he hath true faith, if it bee impossible he should lose it, if he be secured, that by it alone he shal be saued; why may he not wallow in al licentious pleasures in this life, & neuer doubt of glory in the other? could euer Epicurus haue found a better ground to plant his Epicurisme? could euer Heliogabalus haue better patronised his sensuality?

could

could Bacchus, or Venus ever haue forged better reasons to enlarge their dominions?

Fourthly, they say, a man cannot keep all the commandments: for what other cause I pray you; but thereby to make men negligent in keeping of them, so pretend an excuse of impossibilitie, whensoever they transgresse them.

Fifthly, why deny they the Sacrament of penance; but to make men careles how they live, and neuer regard the auoiding of sinnes, as though they were neuer to render an account of the? to hinder that shame & blushing which men conceine in discovering their sins, the which are most excellent meanes to deter them from sinning another time: to shuffle up restitution & satisfaction of iniuries committed against our neighbours, to draw men from remorse of conscience by burying their sins in eternal obliuion; he fores whereof confession rubbeth, & causeth remembrance:

Sixthly, why exclude they the true & real body of Christ from the blessed Sacrament of the altar, but for that they perceiue how by the presence thereof, they were deterred from sinne and wickednes? for they knew well that sinfull liues consoorted not with those sacred misteries, and therefore they rather resolved to banish Christ from the Sacrament, then sinnes from their soules.

Finally for what other cause haue they coined a new negative religion, wholly standing vpon negation of sacraments, ceremonies, rites, lawes, customes & other principal points of the catholike Church; but for fasting, to bring in feasting; for praying, playing, for deuotion, dissolutiō for religious feare of God, vain securitie; for zeale and mortification, a number of vaine verbal sermons: and so conclude, for a positive working a flat deniaill almost of all points of faith and religion.

Answer.

Concerning this article, I will first answer these ca-
uils, which this cauiller obiecteth to the slaundering
of our doctrine, as tending to loosenesse of life, and

*Epist. dedica.
in contr. I.*

carnall libertie : Secondly ; I will shew to what loose-
nesse and wickednesse of life the doctrine of the Church
of Rome tendeth, and what fruits or rather weeds of wic-
kednes it hath brought forth euen in Popes & their cler-
gie, and namely in Rome that holy Citie, where that holy
Father resideth, and wherevpon he especially breatheth
and blesseth. He beginneth with free will, wherein he nei-
ther setteth downe truly our doctrine, nor the state of the
controuerfie : which is a vsuall custome with his compa-
nions, to peruert and alter the state of the question, as
Doctor *Whitakers* sheweth y^e *Bellarmino* vseth to do. I wil
therefore lay downe our doctrine truly as we teach con-
cerning this matter wee belecue, that although in world-
ly matters concerning this life, man haue wit, reason, and
vnderstanding to know; and will, for the choise of good
and euill, iust and vniust : yet in spirituall matters per-
tayning to eternall life, and the worship of God, wee be-
leeue, that mans reason is so darkened, & wil be so corrup-
ted, that he can neither truly know, loue, nor couet, much
lesse do & performe, those things which bee agreeable
to Gods will, and acceptable vnto his Maiestie, vntill
God in his elect and chosen people doe by his holy spirit
regenerate them, by lightning their blinde reason, and
forming their wicked wils. This we proue by these places

Genes. 6. 5.

Ibid. cap. 8. 21.

Math. 16. 17.

John 1. 5.

Verse 12.

John 3. 3.

chap. 6. 44.

*The Lord saw that the wicked-
nes of man was so great upon the earth, & al the imaginations
of the thoughts of his hart were euil continually. And that the
imagination of mans heart is euil from his youth. Flesh and
bloud hath not reueiled it vnto thee, but my Father which is in
heauen. That light shined in the darkenes, and the darkenes
comprehended it not. Which are borne not of bloud, nor of the
will of the flesh, but of God. Except a man be borne againe he
cannot see the kingdom of God. That which is born of the flesh
is flesh, & that which is borne of the spirit is spirit. A man can
receiue nothing, except it be giuen him from heauen. No man
can come to me, except the Father which hath sent me, draw
him. Therefore I said vnto you, that no man can come vn-
to me, except it be giuen vnto him of my Father, without mee*

ye can do nothing. The wisdom of the flesh is death. The wisdom of the flesh is enmitie against God. The natural man perceiveth not the things of the spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned. What hast thou, that thou hast not received? No man can say that Jesus is the Lord, but by the holy Ghost. By the grace of God I am that I am, Not that we are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God. It is God that worketh in you, both the wil & the deed, even of his good will and pleasure. The God of peace make you perfect in all good works to do his wil, working in you that which is pleasant in his sight through Jesus Christ our Lord. Whosoever committeth sinne is the servant of sinne: If the Sonne shall make you free, ye shall bee free indeede. By these sayings let the Christian reader consider of what value and force our wit and will is in heavenly matters, vntil the one be lightened, & the other reformed by Gods grace and spirit. Herevnto I will adde a few places of the auncient Fathers. Saint Augustine saith: *Quid boni operari potest perditus, nisi quantum fuerit perditione liberatus? Nunquid libero voluntatis arbitrio? & hoc absit: nam libero arbitrio male utens homo & se perdidit & ipsum. Sicut enim qui se occidit, &c.* What good can hee that is lost doe, but in as much as he is deliuered from perdition? Can he bee restored by his free will? God forbid. For man vsing ill his free will, lost both himselfe, and it also. For as one killing himselfe, doth kill himselfe whilest hee liueth, but hauing killed himselfe, doth not liue, nor can raise and restore himselfe beeing dead: so when a man sinned by his free will, sinne hauing gotten victory, his free wil was lost. Againe, *Quid tantum de natura possibilitate presumis? vulnerata, sauciata, vexata, perdit a est: vera confessione, non falsa defensione opus habet. Gratia ergo dei non qua instituitur, sed qua restituatur, queratur:* What dost thou presume so much of the power of nature? it is wounded, maymed, vexed and lost: it hath need of a true confession, not of a false defence. Therefore the grace of God, not whereby the will is ordained, but whereby it is restored, is to bee sought

Cap. 15. 5.

Rom. 8. 6.

1. Cor. 2. 14

Cap. 4. 7.

Cap. 12. 3.

Cap. 15. 10.

2 Cor. 3. 5.

Philp. 2. 13.

Hebr. 13. 22

Job. 8. 34. 36

August. En-
chir. ad Lan-
cap. 30.

De Natura &
gratia cap. 53.

sought. Many such other sayings he hath in his workes against the Pelagians, which I omit.

But this man saith, that man may dispose and prepare his soule to receiue Gods grace; and this he proueth not by Scripture, but (I will not say Assedly) by the similitude of a sicke Asse, that cannot dispose, nor prepare him-selfe to seeke for his medicine. By this diuinity men preuent Gods grace, and it doth not preuent them; men first seeke God, and not God them. For answer wherof, I would aske this man, whether it be not with all the offspring of *Adam*, as it was with *Adam* him-selfe after his fall. Now whether did *Adam* seeke God first, or God him: the Scripture saith, that *GOD* called vpon *Adam*, and that he was so farre from seeking God, that he and his wife hid themselves from the presence of the Lord God. So that if God in mercy had not sought them, and called vpon them, it seemeth that they had neuer sought nor called vpon God. And euen so it is with all his posterity, as our Sauour sheweth by the lost sheepe, whome the Shepheard seeketh and bringeth home, the sheepe nothing disposing or preparing it selfe to seeke to the Shepheard, or to returne to the fould. So God saith: *I was found of them that sought me not*; Did *Peter* repent vntill Christ had looked on him, and the Cocke had crowed? What disposition and preparation was in *Paul* to seeke the grace of Christ? Therefore I may truely say, that as *Lazarus* prepared himself being dead in graue, to be raised vp by Iesus Christ; so do men dead in sinne, dispose and prepare themselves to receaue the medicine of Gods grace. *S. Paul* saith: *God which is rich in mercy, through his great loue wherewith he loned vs, euen when we were dead by sinnes, hath quickned vs together in Christ, by whose grace ye are saued*. To this doctrine the auncient Fathers beate witnes. Saint *Augustine* saith: *Vt totum Deo detur, qui hominis voluntatem bonam & preparat adiuvandam, & adiuvat preparatam*: All is to be giuen to *GOD*, who both prepareth the good will of man to bee helped, and helpeth it being prepared. Againe *Nolentem preuenit ut velit, volentem subsequitur ne frustra velit*: *GOD* preuenteth him that is not willing,

Gene. 3.

Luk. 15. 4.

Isai. 65. 1.

Ephes. 2. 4.

August. 2. n. ch. ad Lau. rent. cap. 32.

Idem. ibidem.

willing that hee may bee willing : and hee follo weth him that is willing , that he may not will in vaine. Now if this our doctrine concerning the will of man be the truth of God confirmed both by the word of God, and by the testimonies of the most learned Fathers , then without blasphemy it cannot bee said to tend vnto loosenes of life or carnall liberty : it teacheth vs both true humility , in acknowledging our own misery and wants, and to attribute all to Gods grace and mercy , and to attribute all to Gods grace and mercy , and to arrogate nothing to our selues, and doth it tend to carnall liberty , and careles security? Wee are both to exhort others , and also to stirre vp our selues , to feare and serue God in holines of life. And yet we must acknowledg , that God worketh those things in vs, whereto he exhorteth vs. And therefore the same spirit that saith : *Turne vnto mee with all your hearts,* saith also, *Turne vs O Lord, and we shall be turned.* He that saith *Joel. 2.*
Make you a new heart, and a new spirit: for why will ye dye *Lament. 3.*
O house of Israel? saith also, *I will put a new spirit within their* *Ezech. 38. 13.*
bowels, and I will take the stony heart out of their bodies, and *Ezech. 11. 19.*
wil giue the an heart of flesh. And againe create in me a cleane *Psalms. 51. 10.*
heart, O Lord, and renew a right spirit within me. The same spirit that saith, *Wash you cleane,* saith also, *Purge mee* *Isai. 1. 16.*
with Hyssope, and I shall be cleane: Wash me, and I shall bee whi- *Psalms. 51. 7.*
ter then Snow. And againe, *I will power cleane water vpon* *Ezech. 36. 25.*
you and a new spirt will I put within you, and ye shall be cleane:
yea from all your filthines, and from all your Idols will I cleanse
you. The same spirit that saith: *Be ye holy, for I am holy,* saith *1. Thess. 5. 23.*
also, *the God of peace make you holy.* And so we must come to that saying of Saint *Augustine: Da quod inbes & inbe* *August. confe.*
quod vis: Giue vs O Lord, that which thou commaundest *lib. 10. cap. 29.*
vs, and then commaund vs what thou wilt. And therefore they reason like doltish Asses , which inferre vpon the exhortations to grace and godlines which be in the Scriptures , that there is a power and ability in vs to performe those things, whereunto God in his word exhorteth vs. Exhortations bee Gods instruments and meanes which he vseth to worke his heavenly graces in vs, and they

teach vs not what we can doe, but what we should doe. I would here end this matter, but y^e I must tell you, that you write improperly and falsely in charging vs, that we say al goodnes proceedeth so far from grace, *that it lieth not in mans power neither to haue it, nor to refuse it, but of necessity it must haue effect.* Improperly you write, in putting, *hauiing Gods grace,* in steed of *obtainyng & getting it:* we say, it is in man to haue it, whē God doth giue it, without which gift it is not in mans power to get it. But it is in man to resist it. For y^e grace of God offereth saluatiō to al, but it is resisted & reiectēd of many, in that their hard and stony hearts will not admit it. The grace of God is offered to men, when his word is preached, and they be called to repentance; but it is with many, and namely you, as *Zacharie* saith: *They refused to hearken, & pulled away the shoulder, and stopped their eares, that they should not heare. Yea, they made their hearts as an Adamant stone, least they should heare the Law and words which the Lord of hosts sent in his spirit by the ministry of the former Prophets.* I know no man that denieth, but such men doe resist the grace of God, which yet is receiued of them that are written in the booke of life, whose wils it reformeth, and of euill wils maketh good wils, willing and coueting those things which be acceptable in Gods sight. Finally, I thought good for the better satisfying of the reader in this matter, to let him vnderstand: that whereas *Erasmus* (a man as all men must needs confesse of great learning) was had in iealousie of the Papists, as too much leaning to *Luther* and his doctrine, hee was at the last prouoked and set on by them to write against him: who chusing this matter of free will, and writing in defence thereof, yet afterward he retracted and reuoked his former opinion and writing, and was not abashed to confesse the truth, as appeareth by these his words. *Verum ut ingenuē dicam; perdidimus liberum arbitrium: illic mihi aliud distabat animus, aliud scribebat calamus:* But simply to speake my minde. We haue lost our free will: in that matter my minde did indite to me one thing, and my hand did write another. I come now to the second doctrine of ours, which

Ti. 2, 11.

Zachar. 7. 11
As the Papists
doe now.

Erasm. lib. 19.
epist. ad Ludo-
micum Viuem,

which you vntreuly charge, and falsely slander to tend to loosenesse of life, and carnall liberty, that men bee iustified by faith alone, which you scornefully call a *solifidian* portion, and falsely say, but doe not proue, that it flatly ouerthroweth true repentance, sorrow for sinnes, mortification of passions, and all other vertues, which tend to that perfect reconciliation of the soule with God, &c. Where first I would exhort you (if the same might any thing preuaile with you) to take heed that by scorning in this manner at Gods truth, you shew not your selfe to be one of them that sit in the seate of the scornfull. *Salomon* saith, that *iudgements are prepared for the scorn-ers, & stripes for the backs of fooles.* Secondly as this doctrine which you deride is true, Godly, and comfortable, confirmed by the word of God, & ancient Fathers; so doth it not exclude, much lesse ouerthrow repentance, or any other good worke, but sheweth the true and right vse of them. *Saint Paul* saith, *Wee conclude that a man is iustified by faith, without the workes of the Law.* And in the fourth chapter hee reasoneth thus from *Abraham* the father of the faithfull: *If Abraham were iustified by workes, he hath wherein to reioyce or glory: But Abraham hath not wherein to reioyce or glorie before God. Ergo, Abraham was not iustified by workes.* And after faith; *To him that worketh not, but beleeneth in him that iustifieth the vngodly, his faith is counted for righteousness.* Wee know that a man is not iustified by the workes of the lawe, but by the faith of *Iesus Christ*, euen wee haue beleened in *Iesus Christ*, that wee might bee iustified by the faith of *Christ*, and not by the workes of the lawe, because that by the workes of the lawe no flesh shall bee iustified. This doctrine was neither scorned nor denied by the auncient Godly Fathers, of some of whome I will set downe a few sayings.

Psalm. 1. 1
Prou. 19. 29

Rom. 5. 28

Rom. 4. 2

Galat. 2. 16

Origene speaking of the theefe that was hanged with *Christ*, saith, *Pro hac sola fide ait ei Iesus, Amen dico tibi; Hodie mecum eris in paradiso.* For this his onely faith, *Iesus* said vnto him: Verely I say vnto thee, this day shalt thou be with me in paradise. And of the woman that had the

Origene in 3. ad Rom.

*Ibidem,**Hilar.in**Matth. Can. 8.**& Can. 21.**Ambros.in**Rom. 3.**Hier.in Rom.**cap. 4.**Augustinus in**Psal. 67.**In Psal. 88.**Enchir.ad**Laurent. cap.**117.**Basil. epita-**troupporum**Pag. 388.**Chrysost.in**Matth. Hom.**11. Idem de**predatione in**de.*

the issue of bloud : *Ex nullo legis opere, sed pro sola fide ac ad eam. Remittuntur tibi peccata* : For no worke of the law, but for faith onely he said vnto her, Thy sinnes be forgiven thee. *Hilarie* saith : *Sola fides iustificat* : Onely faith doth iustifie. *Ambrose* saith, *iustificati sunt gratis, quia nihil operantes, neque vicem reddentes sola fide iustificati sunt dono Dei* : They are iustified freely, because working nothing, nor rendring any recompence, they are iustified by faith onely through the gift of God. The like he writeth in *Rom. 4.* and *10.* and vpon the *1. Cor. 1.* *Prefat. ad Galat.* and vpon chap. 3. Saint *Hierome* saith : *Conuertentem impium per solum fidem iustificat Deus, non opera bona qua non habuit* : God doth by faith only iustifie the wicked man, conuerting not by good workes which hee had not. Many such other sayings I might alleage out of *Hierome*, but I leaue them. Saint *Augustine* saith : *Sine bonorum operum meritis per fidem iustificatur impius* : The wicked man is iustified by faith without the merites of good workes. Againe, *Quia sola fides in Christum mundat &c.* Because onely faith in Christe, doth make cleane, they that doe not beleue in Christ, bee voyd of cleanness. He hath also often this fine saying : *Fides impetrat, quod lex imperat*. Faith obtaineth that, which the law commaundeth : that is to say, the law commandeth a righteousness of workes, faith obtaineth the righteousness of Christ, which onely is able to hide and discharge all our vnrightheousnesse.

This doctrine which this disdainfull man so much disdaineth, is acknowledged of the Greeke Fathers. *Basil* saith, This is perfect and sound glorying in God, when a man doth not boast himselfe for his owne righteousness, but knoweth himselfe to bee voyd of true righteousness, *utrum de iudiciis tuis xristus deus iustificet ov* : And is iustified by onely faith in Christ : *Chrysostome* saith : *Nobis pro cunctis sola fides sufficiat* : Onely faith is sufficient to vs for all other thinges. Againe *Illud unum assenerant im, quod sola fides per se saluum fecerit* : This I may affirme that onely faith by it selfe saueth, Againe, *Rursus illi dicebant, qui*

sola

sola fide nititur, execrabilis est: hic contra demonstrat, qui sola fide nititur eum benedictum esse: Idem in Galat. cap. 3. They said, hee that leaneth onely to faith is accursed: but *Paul* on the contrarie part sheweth, that hee that leaneth to faith onely is blessed.

Many such other places out of the Latine and Greeke Fathers I might produce, but I omit them, I hope hee will not say, that these Fathers which deliuered this doctrine of solifidian faith (as he disdainfully termeth it) did overthrow repentance, mortification, and all other vertues. Nay this true faith, which neither falsely, nor fantistically, but truly and effectually apprehendeth Christs death and passion, and applieth the same as a most soueraigne salve to cure all the sores of our soules, is that which giueth life to repentance, mortification, and all other vertues. For as faith without workes is dead, as *S. James* saith: so workes without faith are dead, as *Cyri*l and *Chrysostome* say. And we truly auerre, that this true faith in Gods merifull promises, by the which Christ doth dwel in our hearts, cannot be seuered from charitie, vertues, and good workes, as hee falsely affirmeth, but faintly and foolishly prooueth that it may. His first reason is taken from experience, because few or none of vs haue faith, for that few or none of vs haue these workes. How many or few of vs haue faith and good workes, you are no competent iudge for to determine. And therefore wee appeale from your affectionate and erronious iudgement, to the true and iust iudgement of God. I doubt not but before I haue ended this article, to proue that we be not so void of good workes, and so full of abominable wickednesse, as your Popes and spitefull spirituality hath beene.

Your second prooffe you will draw out of the Scripture, that all faith; yea, and the most noble faith which hath force to remoue mountaines, may be without charitie. I answere, that Saint *Paul* speaketh not there of the faith of Gods elect, but of that which is a gift to worke miracles, which may bee in wicked reprobates, such as *Indas* was: and so doth *Oecumenius* the Greeke Scholiast expound

James 2. 26

Cyri in exposit.

Symbol. Nicen.

tom. 1. Concil.

pag. 543

Chry in 1 ad

Timot. Hom. 9.

1. Cor. 13.

Tit. 1.

Matth. 7.

Secumen. in
1. Cor. 13

1. Cor. 12. 9.

Theophilact. in
1. Cor. 12

Galath. 5. 6.

1. Thess. 1. 15.

Coloss. 1. 4

1. Thess. 1. 3

2. Thess. 1. 3

Philem. 1. 5.

Hebr. 12

Apocal. 22. 15

Math. 3. 10.

it in these words: *πιστις οὐκ ἐστὶν τὸ τῷ πιστῷ κοινὴ καὶ καθολικὴ ἀγνῶσις, ἀλλὰ τὸ χάρισμα τὸ τῷ πιστῷ. ὃν γὰρ π. χάρισμα ἐστὶν οὐ κοινὸν ἀλλὰ τὸ τῷ πιστῷ λαμβανόμενον.* He speaketh not of the common and Catholike faith of the faithfull, but of a certaine gift of faith. For there was a certaine kinde of gift, which by an equi- uocation was called faith. So that S. Paul, as hee had before compared charity, with the gift of tongues, and with the gift of prophesying: so here he compareth it with the gift of doing miracles. And as those gifts may be in the wicked seuered from charity, so also may this. Some writers also in the former chapter, where S. Paul saith: *To another is gi- uen faith by the same spirit*, do expound it of the particular faith of doing miracles; As Theophilactus: *Non fides dog- maticum, sed miraculorum, quæ & montes transfert.* He speak- eth not of faith of doctrine, but of miracles which moo- ueth mountaines. And therefore S. Paul meaneth, that if the whole faith which is in doers of miracles were in him separated from charitie, as it may bee, hee were nothing. But that faith by which Christ dwelleth in the hearts of his elect, neither is, nor can be separated from charitie, but worketh by it. And therefore S. Paul in his gratulations in the beginning of his Epistles, doth alwaies ioyne them together, as being such graces of Gods spirit, which be ne- uer separated asunder, *Hearing of the faith, which ye haue in the Lord Iesus, and loue towards all the Saints.* To conclude this point, that this doctrine doth not tend to loosenes of life, we teach that they which do not follow peace and ho- liness shall neuer see God, and that good workes are the waies, wherein wee must walke to the kingdome of God, and eternall life; to the which, they that do not walke in them, shall neuer come. *For without the holy Citie shall bee dogs, and enchaunters, and whoremongers, and murderers, & idolaters, and whosoener loueth or maketh lies.* And although good fruites make not the tree good, yet they be necessa- rie effects of a good tree: so euery tree that bringeth not forth good fruit, shall be cut downe and cast into the fire.

The third doctrine of ours, which you vntruely charge to tend to loosenes of life, is, That faith once had can neuer bee

be lost: the which vaine securitie (you say) openeth the gap to all libertine sensualitie: and hereat you make great exclamations. Here I will first cleere the doctrine, and afterward answere your vaine cauillations, and needlesse exclamations. Faith is diuers waies taken in the holie Scriptures. First, it is taken for the doctrine of faith, or the Gospell which we beleue: as, *By whom wee haue receiued grace and Apostleship, to the obedience of faith among all Gentiles:* that is, that all nations might obey the Gospell. Also to the Galathians: *This onely would I know of you, Received ye the spirit by the workes of the law, or by the hearing of faith,* that is, by hearing the Gospell preached. So wee call the Christian faith, and the Apostolicall faith. In this sense faith being taken for the doctrine of the Gospell: we confesse that many may know it, make profession of it, and historically beleue it, and yet afterwards may fall from it, as *Iudas* and many in Asia did. Secondly, it is taken for that promise which wee make in Baptisme, whereby wee binde our selues to professe true religion, & to beleue in God, in whose name we be baptized. Hereof *S. Paul* speaketh, *Refuse the younger widowes: for when they haue begun to waxe wanton against Christ, they will marrie, hauing damnation because they haue broken the first faith.* The which is to be vnderstood of the first profession of faith in Baptisme, & not of the latter vow of single life, as the Papists falsely and foolishly expound it. From this faith all they doe fall, which turne either on the right hand to false doctrine, or on the left hand to wicked life. Many other waies faith is taken, but this question is of that true, liuely, and iustifying faith, which is the faith of Gods elect, whereby Christ dwelleth in their hearts, and they receiue nourishment and life from him. This faith may be couered by temptations and falles, as fire in the night with ashes, but neuer vtterly extinguished. For they in whome this true faith is, are like a tree planted by the riuers of waters, that will bring forth her fruite in due season, whose leafe shall not fade. And they that trust in the Lord shall bee as mount *Sion*, which cannot bee moued, but remaineth for euer.

Rom. 1, 5

Galat. 3, 2

2. Tim. 1, 13

1. Tim. 5, 11

Tit. 1

Ephes. 3

Psal. 1, 3

Psal. 125, 1

Math. 16. 18

Ioh. 3. 35.

chap 5. 24

Chap. 6. 35.

Ephes. 1. 13

Psal. 112. 1

Rom. 12. 9.

Luk. 1. 75

They that by this faith are built upon the rocke Ie'sus Christ, hell gates shall neuer overcome them. Christ saith, He that beleueneth in the Sonne of God hath everlasting life. Hee that heareth my word, & beleueneth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed ro death to life. He that beleueneth in me shall neuer thirst. Saint Paul saith wherein after ye beleueed ye were sealed with the holy spirit of promise, which is the earnest of our inheritance, for the redemption of that libertie purchased vnto the praise of his glory. These places sufficiently shew, that that faith which is common to all Gods elect, and proper only to the elect, can neuer perish, nor bee vtterly lost in them. And this true & comfortable doctrine bringeth no vaine securitie, nor openeth the gap to any libertine sensualitie. For they that by this faith haue tasted how sweete the Lord is, cannot but loue and feare God, and greatly delight in his commandements. And that faith which swimmeth in mēs lips, but is not printed in their hearts, nor shineth by Godlines and good workes in their liues, is a dead faith, and is no more that true faith, whereby we liue vnto God, then a dead man is a man. To conclude this matter, although we distinguish betweene iustification and sanctification: yet wee acknowledge that they be inseparable, and the one doth necessarily follow the other. For whosoever are iustified by Gods grace and mercy through faith in Christ Iesus, be also sanctified with Gods holy spirit, to abhorre that which is euill, and to cleane to that which is good, & to serue God in true holinesse and righteousness all the daies of their life. And therefore we teach that they which without repentance persist in sinne, wallow in wickednesse, and commit vngodlinesse with greedinesse, haue no faith, nor haue any assurance of the remission of their sinnes: but may be assured that the wrath of God hangerh ouer them, and if they doe not truely repent, and bring forth fruites worthy amendement of life, will fearefully fall vpon them. So that you might haue spared your vaine and foolish exclamations concerning Epicures, Heliogabalus, Bacchus and Venus, which are more honoured in Rome (as hereafter

after I will shew) then allowed of vs. For of whome did *Mantuan* the Italian Carmelite Frier an 100. yeares past write this, but of your Popes and his fauourers: *Neglecto De calamitat
superum cultu, speroq, tonantis in erio, Baccho indulgent, tempor. lib. 2*
Venerique ministrant: Neglecting the worship of God, they serue Bacchus and Venus.

Concerning the fourth point of doctrine, of keeping Gods commandements, I haue spoken sufficiently before. Onely now I say that our doctrine tendeth hereunto, to shew vs our misery by transgressing of them, that wee may thereby bee mooued to hunger for Gods mercie in Christ: and although we cannot perfectly fulfill them (for *in many things we sinne all*) yet we ought according to the *Iamet 3. 2* measure of Gods grace giuen to vs, haue a care and conscience to walke in them, and to frame our liues to the obedience of them.

Whereas fiftly you charge vs, that wee deny the Sacrament of Penance, thereby to make men careles how they liue: I answer, that although we deny your penance to be a Sacrament, because it hath no outward visible signe, and reiect your clancular confession, your absurd absolution, and your surperstitious or rather blasphemous satisfaction, thereby to answer Gods iustice, and discharge your sins: yet we truly teach y doctrine of repentance, as it is deliuered vnto vs in the word of God. We teach men to come to the knowledge of their sins, by y law of God, which is the *Rom 3.* glasse to shew vs our spots, & the first step to repentance: then to lament their sinnes, whereby they haue offended their gracious God, and mercifull father; to confesse their sinnes with remorse of conscience, both to God and men, whom they haue offended: and especially wee call vpon men for amendement of life, in bringing forth fruits wor-thie of repentance, without the which there is no repentance. One part of which amendement is satisfaction to our brethren for iniuries committed and restitution of goods vnlawfully and vngoldly gotten. As touching our iniuries against God, wee plead not our owne satisfaction, but craue Gods mercie in Christ Iesus, who is our onely satisfaction,

satisfaction, and by whom only we seeke to haue remission of them. Whereas you say, that *your confession rubbeth the sores of sinne, and causeth remembrance of them*, I say that this more truely and effectually is wrought by the preaching of Gods word, whereby sinne is more shewed, and the wrath and iudgements of God against sinne are more threatned, and thereby the conscience more pricked and wounded, then by your confession. So *Dauid* was brought to repentance for his foule finnes of adultery and murther, by *Nathans* preaching, and thundring Gods iudgements against him, and not by his secret confessing. So the people hauing heard *Peter* preach the worde of God, were pricked in their hearts, & said vnto *Peter*, & the other Apostles, *Men and brethren what shall we doe?* This is Gods holy ordinance, the other a plant which God hath neuer planted, but an inuention of man, as euen your own Canonists against your Schoolemen doe confesse. And what wickednes hath come of it, the ecclesiasticall historie partly sheweth, and God who seeth all secrets knoweth.

2. Sam. 12.7

Act. 2.37
De pœnitent.
dist. 5. cap. in
pœnitent. in
glossa.

Concil. tom. I
part. 1. P. 155.
Socrat. lib. 5
cap. 19. Soro-
men. lib. 7
cap. 16

„ Your owne *Aluarnus Pelagius* Bishop of Sylueus in Por-
„ tugale in his booke *de planctu ecclesie* writeth thus of
„ your confession and confessioners: *Sapè cum parochianis*
Luk 2. cap. 27. „ *mulieribus quas ad confessionem admittunt* Scoleſtissime for-
„ nicantur. 1. They Priests do often most wickedly commit
„ fornication with the women of there parishes which
„ they admit to confession. The like writeth *Marsilius Pa-*
„ *taunus* in his booke intituled, *Defensor Pacis* part 2. ca. 6.
„ pag. 286.

Ephes. 3, 17
2. Cor. 13, 5

Eras. Anno
lat. in 1. Cor. 7

To your sixt accusation I answered, that we exclude and banish our Sauour, Christ, neither from the Sacrament of his supper, nor from the hearts of the faithfull; but acknowledge that as by faith hee dwelleth in the one, so by the same hee is receiued of the Godly in the other. Your false and grosse doctrine of Transsubstantiation, which the Greeke Church neuer beleueed, and the Latine Church lately defined as *Erasmus* saith, wee iustly reiect and condemn. We exhort men, when they come to receiue that holy

Holy mysterie, the Sacrament and pledge of our saluation in Christ, to examine themselves: and so to eate of that bread, and drinke of that cup: For hee that eate^th and drinketh ^{un-}worthily, eateth and drinketh his owne damnation, because he discerneth not the Lords bodie. But if (as you say) sinfull liues consort not with his sacred mysterie, I meruaile how your Priests liues consorted with it, which how holy they were, I will shew hereafter. Lastly, you charge vs with a new negatiue religion, wholly standing vpon negation of Sacraments, ceremonies, rites, lawes, customes, and other practicall points of the Catholike Church: wherevnto I answer, that we deny nothing that God hath commanded, in the holy canonicall Scripture, the which as I haue before shewed, is the onely rule of our Religion and life. Indeepe wee deny and defie your trifling traditions and vnwritten vanities, and inuentions, with the which you haue gone a whoring as the Prophet saith. If you can shew that wee deny any thing, which God hath commaunded, as wee can plainly prooue that ^{Psalm. 106. 39} you doe, then spare not to charge vs with a new negatiue religion. You deny the sufficiencie of the Scriptures, and that all doctrine necessarie to saluation is containd in them. You deny the same Scriptures to bee in the vulgar tongue, for all Gods people to reade and heare to their comfort. You deny praier and the publicke seruice of God to be in the same vulgar tongue. You deny Christ to bee our only mediator between God & vs. You deny the Cup of Christs supper to Gods people. You deny the lawful authority which Princes haue ouer their people, & subiects, in all causes ecclesiasticall and temporall. You deny marriage to ecclesiasticall ministers, whereby what great and horrible wickednesse you haue caused, I will hereafter declare. You say we bring in for fasting, feasting; for praying, playing, &c. Concerning your fasting, consisting in a superstitious obseruing of times, and diuersitie of meates, and tending to the honouring of Saints, and satisfying Gods iustice for your sinnes, we deny it. But fasting purely vsed according to Gods word, to humble our soules be-
fore

*August in Ioan
tra. 17. &
distin. de con-
secra. cap. Ieiunium.*

*Chrysost. in Ge-
nes. hom. 8.*

Luke. 18. 12.

Matth. 11. 18

Matth. 9. 14.

*Tertul. de Ieiunio
aduers. f. Pseu-
chicos.*

*Hierom. in Ag-
geum. cap. 1.
pag. 230.*

*Hieronymus ad
Algasiam.
quast. 10.*

1. Tim. 4. 8.

fore God, & to mortifie the wicked affections of our sinful flesh, we allow; and especially that great and principall fast, in abstayning from sinne, whereof Saint *Augustine* speaketh in these words: *Ieiunium autem magnum & generale est abstinere ab iniquitatibus, & ab illicitis voluptatibus seculi, quod est perfectum ieiunium in hoc seculo*. The great and generall fast is to abstaine from iniquities, and vnlawfull pleasures of the world, which is the perfect fast in this world. *Chrysostome* saith, *Ieiunium dico abstinentiam a vitiis*, I say that fasting, which is to abstaine from vices. Hereby let it be discerned, who doe most truely fast. In deede I know that it is your manner, much to glory in your writings and speeches, of your outward fasting from meates, as the Pharisee in the Gospell did, who gloried that he fasted twise a weeke, which neither God in his law had required, nor the Apostles of Christ (for any thing wee reade) vsed. Whereby wee may note, that true Godlines neither is to bee measured by such outward abstinence from meates, nor is alwaies ioyned with it. *John Baptist* vsed greater austerity in his diet, and abstinence from meates, then our Sauour Christ did; yet was his life nothing so holy. *Iohns* Disciples vsed more fasting then the Disciples of our Sauour Christ did. Yet it is not to be doubted, but our Sauours Disciples liued as godly or more, then they did. The Montanists Heretikes were greater fasters then were the true Christians, as *Tertullian* sheweth. And *S. Hierome* writeth that they obserued three Lents in a yeare, and yet were Heretikes condemned by the Church of God, although then fauored by the Bishop of Rome as *Tertullian* sheweth in the beginning of his booke against *Praxeas*. The Iewes vsed such great abstinence and fasting, that they brought weakenes and sicknesse to their bodies, as Saint *Hierome* writeth, who neuer the lesse were enemies to our Sauour Christ. The Moscovites which neuer acknowledged the Popes authority be as great fasters as Papists are. And so also be the Turkes. And therefore these men neede not to boast so much of their fasting. Saint *Paul* saith, *that bodily exercise profiteth little*.

little, but godlines is profitable to all things, & bath the promise of this life present, & that which is to come. Howbeit, as I will not deny, but that there may be lesse fasting, and more feasting, then were requisit: yet that there is more feasting and superfluitie in fare now, especially in ecclesiastical persons, I thinke it will be to hard for this man to proue. Whence came these phrases, *As fat as an Abbot, he hath a face like an Abbot*, and an *Abbey Lubber*, but of their immoderate fare and feeding; And how these men were giuen to gluttony & excesse, I will shew at this time but by one example. *Giraldus Cambrensis* in his Book intituled, *Speculum Ecclesie*, writeth, that the Abbot and Monkes of Saint *Swithens* in Winchester, came to King *Henry* the second, hunting at *Gilford* in *Surrey*, and fell downe in myre and durt before him, pittifully crying out. The King asked them, what was the matter. They answered, that their Bishoppe had taken three dishes of meate from their dinners and suppers. He asked them how many he had left vnto them. They answered tenne, but from the foundation of their house they had vsed daily to haue thirteen dishes at a meale. The King turned to his Nobles and said: By the eyes of God (for that was his oath) I thought their house had beene burnt, and now I see it is but a matter concerning their paunches. And then turning to the Abbots and Monkes said: If your Bishop deale not with you, as I haue done with my court, to bring you to three dishes, I would he were hanged. This was the remedie, that these gluttonous Monkes found at the handes of that prudent Prince. Where the reader may note, not onely the great gluttony, but shamelesse impudencie of these men or monsters, in making such a lamentable complaint, for want of three dishes, hauing tenne remaining. The same *Cambrensis* writeth, that in some Abbeies they had at euery meale *sixteene dishes*, which slender diet Monkes be- was a good meanes to preserue their holy vowed virginities were Bac- tie. Hereof came the old ryming verse. *O monachi vestri* *cus barre's.* *stomachi sunt amphora Bacchi, &c.* To come to the next, I wish there were more praying, and lesse playing then
Y there

Cicero pro Li-
gario.

there is: yet this wil I say, that there is now more true pray-
ing according to the will of God, & lesse playing then was
euer in popery. Dicing and carding is in some reformed
Churches abolished, and of those that truely professe the
Gospel lesse vsed, then it hath been of Papists. But I wil not
stand to prosecute the particularities that here you name.
I will say vnto you as *Tullie* said to *Tubero*, *Habes Tubero*
quod est accusatori maxime optandum, consistentem reum, &c.
Thou hast O *Tubero* that which an accuser would most
wish for, the party accused confessing himselfe guilty,
yet so confessing that he was on the same side that thou
Tubero and thy Father were. So we say and confesse, that
there is lesse deuotion, and more dissolution, lesse reli-
gious feare, and more vaine security, lesse zeale and mor-
tification, then there ought to be: but I trust hereafter to
shew, that these vertues haue as much or more wanted, &
these vices abounded among Papists, as they doe with vs.

Now I will come to the second part of my answer pro-
mised to this article. To shew to what loosenes & wicked-
nes of life, the popish doctrine doth tend, and what weeds
of wickednes it hath brought forth.

X First their doctrine of keeping Gods word in a strange
tongue, and restrayning Gods people from reading and
hearing of it, hath beene and is a great cause both of error
in doctrine, and wickednes in life. Our Sauour Christ
saith, *You erre not knowing the Scriptures, and the power of*

Mat. 22, 29.

Psal. 19, 7, 8.

Psa. 119, 105.

God. David saith, That the law of God giveth wisdom to the
simple it lightneth the eyes, it maketh Gods servant circumspect
and that it is a light vnto our feete, and a lanterne vnto our
steppes. He sheweth also that it is a meane to preferue men
from sinne. For speaking of the righteous man he saith:

Psa. 37, 21

Psa. 119, 11,

The law of his God is in his heart, and his steppes shall not slide.

And againe: *I haue hid thy words in my heart that I might*
not sinne against thee, That good Father *Chrysostome*, who

De Lazaro &

diuine Homil. 3

& ad Rom. in

prefatione.

was a most earnest exhorter of all men to the reading of

the Scriptures saith: *Magna aduersus peccatum munus*

Scripturarum lectio: magnum precipitum, profundum bara-

nis, quia quodlibet bonum, quicquid bonum est, non potest non

Scripturarum ignoratio. Hac hereses peperit, hac vitam corruptam inuexit, hac sursum & deorsum omnia miscuit
 The reading of the Scriptures is a great sauegard against sinne: the ignorance of the Scripture, is a slippery meanes to fall into sinne, and a deepe gulfe of sinne. This hath bred Heresies, this hath brought in corruption of life, this hath turned all things vpside downe. Againe: *Hoc omnium malorum causa est, quod Scriptura ignorantur*: This is the cause of all euils, that men be ignorant of the Scriptures. Saint *Hierome* who exhorteth Ladies to bring vp their young daughtres, being but seauen yeares old in the reading of the holy Scriptures, saith *Ama scientiam Scripturarum & carnis vitia non amabis*, Loue the knowledge of the Scriptures, and thou shalt not loue the vices of the flesh. Many such other sayings might be alledged out of the Fathers, which plainely shew, that the keeping of the holy Scriptures in an vnknowne tongue, and the restrayning of Gods people from reading and hearing of them is a doctrine tending to loosenes, and great wickednes of life.

Their doctrine of vowing chastity and single life, and prohibiting matrimony, what an occasion it hath beene of horrible filthines and wickednes of life, I will brieflie declare. *Chrysostome* of some women in his time which vnder a profession of virginity liued wickedly, saith thus: *Virginitas ista cum viris plus ab omnibus arguitur quam si uirum ipsum*: This virginity of women with men is more reprovued of all men then whoredome it selfe. Saint *Hierome* in his time complained of the like women. *Sanctum virginum propositum. &c.* The euil name of some which be haue not them-selues well, doth slander the holy purpose of virgines. *Saluianus* the Bishop of Maffilia, who liued in the yeare of our Lord 480. writeth thus: *Nonum est prorsus religionis genus. Licita non faciunt & illicita committunt. Temperant à concubitu (quamuis nec hoc faciunt nisi à licito) & non temperant à rapina, &c. i.* This is a new kind of religion. They do not things lawfull: & commit things vn-lawfull. They abstaine from copulation (although the ab-

Ad coloss. hom. 9.

Hieron. ad Ru.

Chrysost. tom. 5 quod regulares femi. tam uirginitas

Hieron. ad uirg. Demetri- adem.

Saluianus lib. 3. de prouidentia.

Paralip. Abba.
Usserg p. 4. 14

1. Cor. 7. 9.

Bernardus in
concil. Romen.

Supra. Cantica.
ser. 86.

Bernardus de
persecutione.
sustinenda.
esp. 39.

staïne not from that neither, but frō that which is lawfully
and refraine not from rape. What doest thou O foolish
perswasion? God hath forbidden sinne, and not mariage,
your deeds agree not with your studies or profession. You
ought not to bee fauorers of vices. There is extant an e-
pistle of *Huldricus* Bishop of Augusta, who liued about the
yeare of our Lord 860. vnto Pope *Nicholas* the first con-
cerning the forbidding of Priests marriage, wherein is de-
clared, that *Gregory* the Pope hauing giuen forth a decree,
for the single life of Priests, vpon the finding of 6000. chil-
drens heads in ponds of water, where they had bin drow-
ned, did reuoke the same decree, and commended the say-
ing of the Apostle, It is better to marrie then to burne:
adding therevnto, that it was better to marry then to giue
occasion of murther. Of this epistle Pope *Pius* the second
maketh mention, intreating of Germany, and it was
found in a library in Holland before *Luthers* time. *Bernard*
the Abbot, who liued *Anno domini*. 1150. complaineth of
the wicked life of the clergie, in these words: *Episcopi &*
sacerdotes huius temporis castitatis sanctimoniam, sine qua
nemo videbit deum, tam in corde, quam in corpore quomodo
student obseruare? traditi in reprobum sensum faciunt que
non conueniunt. Quae enim in occulto fiunt ab episcopis, turpe
est dicere: How doe the Bishoppes and Priests of this time
keepe holy chastity both in heart and bodie, without
which no man shall see God? Being giuen vp into a repro-
bate minde, they doe the things that are not conuenient:
for what things bee done of Bishoppes in secret, it is a
shame for to speake. Againe, *Tolle de ecclesia honorabile*
connubium, &c. Take from the Church honorable mar-
riage, and the bed vndefiled, and thou shalt fill it full of
whoremongers, incestuous persons, buggerers, and all
kind of vncleane ones. Againe, hee sheweth that there
were very many, who abstayning from the remedy of
marriage, fell afterwards into all kind of wickednesse. A-
bout that time, the Pope sent a Cardinall called *Ioannes*
Cremensis into England, to disolue Priests marriages, who
in a synod hauing inueyed against their marriage, saying,
that

that it was a shameful thing, that a Priest should arise from his wife, to consecrate the body of Christ, was the same night after taken with a whore; as *Fabian* and other writers doe witnes. And I reade the same story in an ould written booke, which I thinke was the story of *Henry Huntington*, where these words were added: *Celari non potuit taceri non, debuit*. It could not bee kept secret, and it ought not to be suppressed in silence. In the glosse vpon *Gratiens* decrees it is said that a Priest for simple fornication is not to be deposed from his benefice, and the reason is, because *Pauci sine illo vitio inueniuntur*: i. Few were found without that vice. *Robert Holkoth* an English man, & a Dominican Frier, who liued about the yeere of our Lord. 1340. writeth of the Priests in his time in these words: *Sed pro dolor, his diebus verificatur nimis illud Iob. cap. 3. Ecce qui seruiunt ei, id est, Domino, non sunt stabiles, & in Angelis suis reperit prauitatem. Sunt enim quidam de modernis sacerdotibus, Angeli Satanae per discordiam: quidam Angeli Apostatici per superbiam: quidam incubi per luxuriam: & quidam Angeli abyssi per auaritiam*: i. But alas in these daies that saying of Iob cap. 3. is too true: Behold, they that serue the Lord, are not stable or constant, and in his Angels he hath found naughtines. For of the Priests of these daies, some be Angels of Satan, by discord and contention: some Apostaticall Angels by pride: some be filthy spirits by riotousnes and vncleanesse: and some the Angels of the bottomles pit, by couetousnes. Againe, *Hunc vilissimum deum (Priapum) excolunt non pauci sacerdotes nostri, discipuli illius magni Angeli de quo loquitur Paulus, 2. Cor. 12. Datus est mihi Angelus Satanae &c.* This most vile and filthy God (*Priapus*) not a few Priests of these daies doe serue, being the disciples of that great Angell, of whome *Paul* speaketh 2. Cor. 12. The Angell of Satan was giuen vnto me, &c. *Auentinus* writing of Pope *Hildebrand*, called *Gregory* the seuenth, who earnestly forbade Priests marriage saith: *Maxima pars sub honesto nomine castimonie, stupra, incestus, & adulteria passim & impune committunt*: A great number of Priests, vnder the honest name of chastitie, committed euery where, and with-

*Fabian. part. 7
cap. 229 fol.
154.*

*Distinct. 81.
Maximinus in
glossa.*

*Robert Holkoth
supra lib. Sa-
pient. lecti 173.*

Idem ibidem.

*Auentinus in
Annalibus Bo-
iorum, lib. 5.
pag. 96. ex-
cusi, Ingo'stadii:
out 1554.*

*Concil. tom. 2.
pag. 1002.*

*Panormita,
parte. 3. de cle-
ricis coniuga.
cap. cum olim.*

*John. Gerson.
Tom. 1. declar.
defectum vi-
rorum eccles.*

Lib. 1. pastor.

out punishment, Whoredome, Incest and adulteries. Yea what other great mischiefes were committed he there declareth. There is a treatise in the second tome of the Councels, intituled *Opusculum Tripartitum*, in the second part whereof are these words. *Tanta immunditia luxuria notoria est in multis partibus mundi, non solum in Clericis, sed etiam in sacerdotibus, imo (quod horribile est audire) in praelatis maioribus*: So great vncleanesse is notorious in many parts of the world, not only in Clearks, but also in Priestes, and (that which is horrible to heare) in great Prelates. *Panormitane* who liued *anno 1431*. and was a great dooer in the Councell of Basile, hauing shewed that the vow of continencie is not of the order of Priesthood, nor holdeth by the law of God, but is a constitution of the Church, addeth these wordes: *Credo quod pro bono & salute animarum, &c.* I belecue that it were a wholesome ordinance for the good and saluation of foules, to leaue it to their owne wils, that would liue continently, and merite more, and that they which could not conteine, might marry: because that experience doth teach, that a cleane contrary effect doth follow that law of continencie, for that now adaies they doe not liue spiritually, nor be cleane, but bee defiled by vnlawfull copulation to their most grieuous sin, whereas they might liue chastly with their owne wife, as the Nicene Councell said. *John Gerson* in his time complained that some Cloysters of Nunnes were become stewes of strumpets and whores: his words be these: *Rursus oculos aperite, & inquirete, Si quæ hodie Claustra monialium facta sunt quasi prostibula meretricum.* *Mantuan* the Carmelite Italian Frier, who was an excellent learned man, and liued an hundred yeares past, writing of this vow, & the fruites thereof saith thus.

*Propterea leges quæ sunt connubia contra,
Esse malas quidam perhibent: prudentia patrum,
Non satis aduertit, dicunt, quid ferre recuset,
Quid valeat natura pati: ceratibus, aiunt,
Hoc in suauem ingum nostris imponere Christus
Noluit: istud onus quid adhuc quàm plurima mōstra
Fecit,*

*Fecit, ab audaci dicunt pietate repertum,
Tutius esse volunt, qua lex divina sinebat,
Isse via, veterumque sequi vestigia patrum,
Quorū vita fuit melior cum coniuge, quā nunc
Nostra sit, exclusis thalamis & coniugis usu.*

Mantuan here sheweth, first, that many in those daies misliked that law of vowing single life. Secondly, that it had bred many monsters, that is to say, such as for their wickednesse did lead a monstrous life. Thirdly, that the life of the auncient Fathers that lived in marriage, was better then of these which vowed chastitie. *Polidorus Virgilius* an Italian, and gatherer of the Popes Peter pense here in England, writeth thus: *Illud tamen dixerim tantum abfuisse ut ista coacta castitas illam coniugalem viderit, &c.* Yet this I will say, that this enforced chastitie is so far from excellling that chastitie of marriage, that no crime and sin hath brought more shame to y^e order of Priesthood, more euill to religion, nor more griepe to all good men, than that blot of the filthines of Priests. Wherefore peradventure it were expedient, both for the Christian common wealth, and the estate of that order of Priesthood, that at the last the right of publike marriage were restored to Priests, which they might holyly vse without infamie, rather then most filthily defile themselues with such a natural vice. Such a loosenes and filthines of life, this doctrine of vowing chastitie, and forsaking matrimony hath brought forth: whereof much more might be alleaged, but this shall suffice. Yet hereunto I wil adde not only their practise, but also their doctrine of hauing *Lupanaria*, stews, where whoredome is publikely permitted: for the restoring of which, *Fryer Perine* preached at Paules Crosse in Queene *Maries* daies and *D. Harding* calleth them necessary euills. And if it were not the doctrine of the Church of Rome to allow them, neither would they haue so long permitted them, nor *Sixtus* the fourth would haue built *Nobile Lupanar*, a noble brothell house in Rome, as before I alleaged out of *Cornelius Agrippa*. In these places, what filthinesse and incest, and what murders were committed, God knoweth,

weth, and auncient men may somewhat remember. God
Deut. 23. 17. saith, *There shall be no whore of the daughters of Israel, nor
 whorekeeper of the sonnes of Israel.*

By Luthers
 dealing a-
 gainst them.

In fasciculo
 rerum expetē-
 darum fol.
 177. Graua-
 men, 3.

Another doctrine of theirs tending to loosenesse and
 wickednesse of life, is their doctrine of Popes pardons,
 whereby they falsely faine, that the Pope hauing the me-
 rites of Martyrs (which they cal y treasure of the Church)
 to dispense and bestowe at his pleasure, hee can pardon
 whatsoeuer sinne men haue committed, and acquit and
 discharge them both à pœna & culpa: that is from the fin
 and punishment, which is more by their doctrine, then the
 death & passiō of Christ can do. What miserable mischiefes
 hath flowed from these pelting pardons of Popes (from
 which the ruine of their kingdome hath iustly proceeded)
 I will declare out of the words of y Princes and estates of
 Germany in their 100. grieuances exhibited to the Popes
 Legat at Norenberg, anno 1522. & printed at Colen, anno
 1533. In y third grieuance be these words: *Illud importabi-*
le iam olim increbuit Romanarum indulgentiarum onus, &c,
That importable burden of Romish pardons hath now a
long time increased, when vnder the pretence of pietie,
either for building of Churhes in Rome, or that the
Bishoppes of Rome promised a voyage against the Turke,
they sucked all the marrow of money from the simple and
uer credulous Germaines: And that which is much more to
be regarded, by these deceits, & the publishers and Preachers
of them, the true godlines of Christians is abolished, whilest
they to broach the sale of these their buls, and pardons, giue
praise vnto their wares, that by these bought pardons, greate
and strange offences both which be past, and that are to come,
not onely of the liuing, but also of the dead, being in the fire of
Purgatorie, (as these publishers of pardon call it) bee pardo-
ned, so that money bee paid, and that it tingle in their right
hand: & by the sale and merchandise of this ware, both Ger-
many of money is spoyled, & Christian godlines is extingui-
shed, when every one according to the quantitie, which bee
bestoweth vppon this ware, doth take vnto himselfe liber-
tie and impunity to sinne. Hence whoredome, incest, a-
dulteries

adulteries, periurie, murther, theft, robberies, v. fury, and an whole heape of mischiefs haue proceeded, and taken their beginning. For what mischiefs will men bee affraid to committe, when they bee once perswaded, that they obtaine by money of these brokers and pardoning pedlers, licence and impunitie to sinne, not onely in this life, but also after their death? &c, by these words it doth euidently appeare, to what loosenesse of life, and manifold mischiefs this doctrine did tend, ^a some Papistes them-

selues confesse, to haue no warrant of the Scriptures, ^b and other some affirme such pardons as be graunted for twenty thousand yeeres to be superstitious and foolish. I might speake much of this matter, but at this time I will conclude it with two sayings, the one contained in a booke printed at Colen, anno 1531. Intituled *Onus Ecclesie*, wherein after great complaint of these pardons, and of the wickednesse that proceeded of them, be these words:

Illi autem indulgentiarum buccinatores omnimodam promittunt securitatem, quæ parit negligentiam, & negligentia offensam Dei: These publishers of pardons doe promise all manner of securitie, which breedeth negligence, and negligence the offence of God. The other is in the treatise I named before in the second Tome of the Councils, called *Opusculum Tripartitum*, in these words: *Item habent breuia quæ relinquant in singulis parochijs, in quibus continentur indulgentie, quod mirantur boni viri, Si unquam de conscientia papæ vell etiam alicuius boni viri potuerunt illa procedere:* They haue also briefes which they leaue in euery parish, in which such pardons be graunted, that good men doe maruell, that euer they could proceede from the conscience of the Pope, or any good man.

The doctrine of the Popes dispensations to what loosenes and wickednes of life did it tend? First, hereby incest was committed, as before I shewed how Pope Martin 5. gaue a dispensation to one to marry his owne Sister, Ferdinandus a King of Naples married his Aunt, Emannell King of Portingale married two Sisters. So did also Sigismundus King of Polonia Anno Domini 1553. 25.

^a Alphons. de cast. lib. 8.

^b Duran in lib. 4 dist. 20. quest. 3

Antoni 1. parte summa. titul 10 cap. 3.

blohn. Maior. in 4. sent. dist. 20. quest. 2.

Onus eccles. cap. 15. fol. 26.

Opuscul Tripart. tom 1.

Concil. part. 3. pag. 100. 2

Phil. Comines de bello neopol. lib. 5. p. 626.

Sleydan. lib. 25.

Steda. lib. 25. *Sigismundus* also now King of Polonia, this last yeare mar-
Gotardi Ar. ried his former wiues Sister. King *Henry* the eight married
thus Mer. Ga- *Catheri ne* his brothers widdow, and lately *Maximilian*
lobell. Anno. the Emperors daughter was married to King *Philip* of
1606. pag 95. Spaine her Vncle, of whome he begat this present King.
 These and many such other were not done without the
 Popes dispensation, So *Bonifacius* a Bishop of Germany in
 one Epistle to Pope *Zachary* sheweth, how a great man
Tom. 2. concil. by the Popes dispensation marryed his Vncles widdow.
pag. 447. *Fabian* our English Chronicler, who liued somewhat be-
Fabi. 7. parte. fore *Lutber*, writeth that *Charles* the fift the French King
in Charles. 5. did by the dispensation of Pope *Iohn 22.* put away *Blanch*
pag. 189. his wife, because her mother was his Godmother, and af-
Vide Rob. G. terward was by the same Pope dispensed with to marry
guinum lib. 8 his Cosin Germaine. Many Kings, by meanes of such dis-
fol. 133. pensation bought of the Pope for mony, haue put away
 their lawfull wiues, & married others: as *Vladislaus* king of
Micha. Ritua Hungary, *Ludouicus* the 12. the French King, &c. Yea I am
lib. 2. ashamed to expresse what a horrible sinne Pope *Sixtus 4.*
Rob. Gaguinus did dispense with, to be vsed in the hote moneths of Iune,
in Ludo. 12. Iuly and August, as writeth *V. selus Groningensis* in his
Sabel. Enne. treatise of Pardons. They did dispence to keepe as many
10. lib. 2. Benefices as one could get, so that Cardinals of Rome, had
 some 200. some 300. Benefices, as I haue out of *Io. Gerson*
pag. 17. and *Nicholaus Clemangis* before declared. Hereof also that
 learned Earle of Mirandula *Io. Franc. Picus* complained in
In faciculo re- an Oration to Pope *Leo. 10.* in these words: *Sanctissime ca-*
rum expetend. *uetur, ne multa ab uno Sacerdotia quibus annexa sit animarū*
ac su. iend. im- *cura, possideantur: dispensatio (ita solet appellari) effecit; ut iam*
pr. J. Colonie *non multa, non plura, sed innumera teneant multi, qui ne diaco-*
1553. fol. 210 *ni quidē mererentur officio defungi: at eiusmodi rerum dissipa-*
tionem non ego, sed Bernardus tot ante seculū appellauit: It
 was most godly prouided that one man should not haue
 many Benefices wherevnto cure of soules is annexed. But
 dispensation (for so it is called) hath brought to passe that
Ex lib. 3. de cō- many men haue not some, and many; but innumerable
sideratione ad Benefices, which are not worthy to execute the office of
Euge. a deacon. This not I, but Bernard many ages past called a
 dissipation.

diffipation. *Io. Gerson*, hauing made mention of *Bernards* complaint, addeth these words *Quid modo dicendum putabimus de tam facili, ut appellant, dispensatione per Papam & Praelatos super iuramentis licitis, super votis rationabilibus, super immensa beneficiorum pluralitate, super generali conciliorum non obstantia, super priuilegiis & exemptionum commune ius priuantium concessione. Quis omnia denumeraret per quem nunc vigor ecclesiasticus, imo & Euangelica disciplina totius verè elanguit, emarcuit, euannit?* What shal we think is to be said now of such easie dispensing by the Pope, and Prelates, concerning lawfull othes, reasonable vowes, infinite plurality of Benefices, the generall infringing of Councils, and the graunting of priuileges and exemptions, which take away common rights. Who can number vp all, by which the whole strength of Ecclesiasticall and Euangelicall discipline is languished, withered, and perished. Hereby it may sufficiently appeare what dissolution and loosenes of life hath proceeded from the doctrine of the Popes power in dispensing.

What great mischises and calamities haue comen of their doctrine concerning the Popes power in deposing Emperours, Kings and Princes from their Crownes and dignities, no pen can expresse, nor any mind sufficiently conceiue. Hereupon infinite bloody battels haue beene fought, Cities sacked, Countries wasted, and millions of people consumed. As appeareth by *his* histories of *Henry 4.* *Henry 5.* *Fredericke 1.* and *Fredericke 2.* *Ludovicus Bavarus* and many others. From hence came that fearefull faction of the Gibellines, holding with the Emperour; and the Guelfes, holding with the Pope: whereby not onely the Cities of Italy were distracted and in a manner wasted, but also the inhabitants of singular Cities were diuided, amongst themselues, expelling, killing, and murdering one another. So that euen in Rome it selfe, those two great families the Columnes being Gibellines, and the Ursines, being Guelfes, haue fought one with another daily three moneths together. Here by the way the Christian Reader may consider, how vainely and falsely the au-

Vide marfilini patani in de ser. pacis part. 2. cap. 25. pag. 403.

Vide. Platina in. Bonifacio. 9

Carion per Pecorum part. 4 lib. 5. pag. 94. et Anton. Hist. par 3. Tit. 22 cap 2. Scit. 5. thor fol. 91.

Reason 24.
pag. 150.

2. Paral. 15.5.

thor of that other lying and slanderous Libell, intituled *A Quartrion of reasons, &c.* glorieth that peace and tranquillity finde harbour and intertainment onely in Catholike Realmes and Common-wealths: and that their Catholike religion euer bringeth with it, peace, quietnes, loue, friendship, plenty, and all kind of happines. Whereby he sheweth his grosse ignorance in histories, which most plainly and plentifully shew the contrary, and that it was with Christian countries in time of Popery, as *Azaria* said, *There was no peace to him that did goe out and in, but great troubles were to all the inhabitants of the earth. For Nation was destroyed of Nation, and City of Citie: for GOD troubled them with all aduersity.* But of this I will speake no more at this present; hereafter GOD may giue an occasion more largely to handle it.

Moreouer, their doctrine of easie expiation and purging of sinnes by a Priests absolution, by buying the Popes Pardons, by hearing Masses, by procuring Dirges & Trentals, by sprinkling holy wacer, by bearing *Agnus Dei*, and many such other paltries, where-vnto did it tend but to loosenes and wickednes of life, by encouraging them to commit that, which might by such easie meanes be discharged? Wherevnto did their doctrine of worshipping Images tend, but to Idolatry? whereof what calamity hath come to the Christian Common-wealth, by weakening and renting asunder the Empire, and thereby strengthening Infidels, I will not at this present shew. Wherevnto doth their doctrine of keeping no oth nor faith with Infidels and Heretikes tend, but to cause periury, and to take peace and tranquility from Countries? What fearefull plagues of God haue ensued hereof, might easily bee shewed. I will onely note one, namely that great overthrow which the Christians receaued at Varna by *Amurathes* the Turk, with whom *Vladislavus* the king of Polonia, and *Ioannes Huniades* hauing made an honourable and profitable peace, and confirmed the same with othes and writings, Pope *Eugenius* 4. viced them first by *Francis* the Cardinall of Florence, and afterward by *Iulianus* the Cardinall,

Bonfin. Decad.
3. lib. 6. pag.
457.

dinall, to breake peace, and to renew warre. Whereat the Turke wondred, and in the heate of the battaile, as *Bonfinius* writeth, *Amurathes* tooke out of his bosome the writings of the peace and league, and looking vp to heauen said, *This is the league, O Iesus Christ, which thy Christians haue made, and confirmed by thy name, who haue falsified their faith given by thy name. If thou be God, as they say, auenge thy iniurie, & punish these faulse abusers of thy name.* After which words the victory fell to the Turkes, there *Vladislaus* the King was flaine, all the Polonians killed, the Nobles of Hungary destroyed, *Iulianus* the Cardinall the Popes Messenger, and causer of that mischiefe in flight murdered. By which great ouerthrow, the power of Hungary was so weakned, that afterward it was the easilier conquered by the Turke. This great calamitie came of their doctrine of keeping no oth nor league with Infidels and Heretickes, and of the Popes power in dispensing therewith. And what a hinderance of stablishing peace among Christian Princes it is at this day, any man of meane vnderstanding may easily consider.

Bonfin. Decad. 3. l. b. 5. pag. 464.

Aeneas Silvius Comment. in Europ pag. 399.

Now for as much as this man maketh so much of their deuotion and our dissolution and loosenes of life, I will according to my promise before made, shew what holinesse the Popes haue inspired and breathed into the Citty of Rome, where they reside, and into their owne court. *Bernard* writeth of Rome in these words: *Quid tam notum seculis quam proteruia & fastus Romanorum? gens insueta pacitumultui assueta. Gens immitis & intractabilis, usq; adhuc subdinescia, nisi cum non valet resistere:* What is so well knowne vnto ages as the frowardnes and pride of the Romanes? A people vnacquainted with peace, accustomed to tumult and trouble. A people cruell and vtractable, which will not as yet be subiect, but when it is not able to resist. And of the Court of Rome thus: *Curia bonos facilius recipere, magis quam facere consuevit. &c.* The Court rather receiueth good men, then maketh them good. But if wee haue proued, that moe good men haue become naught in it, then euill men haue become good: then such are to be sought,

Bernard lib. 4. de considerat.

Idem eodem lib.

sought, as neither decaying in them is to be feared, nor amending is to be wished, as being already perfect.

Anno 1370.

Epist. 19.

Franciscus Petrarck, who liued in Rome, greatly cōplaineth of the abominations of Rome, & the Popes Court. *Quicquid vspiam perfidia & doli, quicquid inclementia superbiaq, quicquid impudicitia effrenataq, libidinis audisti aut legisti, quicquid deniq, impietatis & morum pessimorum sparsim habet aut habuit orbis terra, totum istuc cumulatum videas, acernatimq, reperias, &c.* i. Whatsoeuer treacherie and deceit, whatsoeuer crueltie and pride, whatsoeuer vncleannes and vnbridled lust thou hast heard or read, finally whatsoeuer impiety the world now hath, or hath had, thou maist see it and finde it in full heape and measure there. For I need not to speake of coueteousnesse and ambition, of the which the one hath there set the throne of her kingdome, from whence she might robbe and spoile the world; and the other dwelleth no where but there. I would the learned reader would read the rest of that 19. Epistle, and the next Epistle following, and see how hee painteth forth the abominations of Rome, & the Popes Court, which would bee too long and tedious for mee to write. Frier *Mantuan* (of whome I made mention before) writeth thus of Rome:

Ecloga.

*Si quid Roma dabit, xugas dabit, accipit aurum,
Verba dat. Hec Roma nunc sola pecunia regnat:
Exilium virtus patitur. i.*

If Rome giue any thing, it giueth trifles; it receiueh gold, & giueth words: Alasse onely money doth raigne in Rome, vertue is banished out of Rome.

Againe.

Lib. 1 Siluati.

*Viueri qui sancte cupitis discedite Romam
Omnia cum liceant, non licet esse pium. i.*

You that desire to liue godly depart ye from Rome, whereas all things are lawfull there, it is not lawfull to bee a godly man there.

Againe.

Lib. 2. pastor.

*Ipudor in villas, si non patiuntur easdem
Et villa vomica: urbs est iam tota Lupanar. i.*

Depart

Depart honestie into villages, if they be not also infected with the like filthie impostumes. The Cittie (meaning Rome) is wholly become a Stewes. Many such other complaints he hath which I omit. *Palingenius* another Italian Poet and Papist saith:

*Atque rogant, quidnam Romana ageretur in vrbe.
Cuncti luxuria atque gula, furtifq; dolifq;
Certatim incumbunt, nosterq; est sexus uiaq; i.*

*Marcel paling.
in Capricorno.*

They aske what is done in the Citie of Rome. All are wholly giuen to riot, to gluttony, to theft, to deceit, and to Sodomitie.

Andrew Boord Doctor of Phisicke and a popish Priest writeth thus of Rome: *And shortly to conclude, I did neuer see no vertue nor goodnesse in Rome, but in Bisshoppe Andrians daies, which would haue reformed diuers enormities, and for his good will and pretence hee was poysoned within three quarters of a yeare after hee did come to Rome, &c. Againe, And now to conclude, whosoever hath bene in Rome, and hath seene theyr vsuage there, except grace doe worke aboue nature, hee shall neuer be good man after, &c.* *Catherina Senensis* that holy woman, whom *Pius 2.* canonized for a Saint, because she was his country woman, talking with Pope Gregory the 11. complained, as *Antoninus* the Archbishop of Florence writeth, that in the Court of Rome where should be a delicate paradise of vertues, she found a stinke of hellish vices. And of the same Court *Aeneas siluius* himselfe a Pope writeth thus: *Nihil est absq; argento Romana curia dedat. Nam & ipse manus impositiones, & spiritus sancti dona venduntur. Nec peccatorum venia nisi nummitatis impenditur.* The Court of Rome graunteth nothing without money: for euen imposition of hands, and the gifts of the holy Ghost are sold. Forgiuenes of sinnes is not graunted but to them that haue money. Againe, *Quid est Romana curia his qui summam tenent, nisi turpissimum pelagus ventis undiq; durissimis tempestatibus agitatum? Aueritia ibi atque inuidia procella vix quenquam intactum praeferit:* What is the Court of Rome in them that be the chiefe, but a most filthie

*Andrew Boord
in his Breuiary
of health nam-
med Extra-
uag. Cap. 2.*

Ibidem.

*Antoni. part. 3.
titul. 13. cap.
14. sec. 13. fol.
224. b Fatorū
infernaliū
vitiorū.*

*Aeneas Siluius
epist 66. pag.
554.*

*Idem epist.
188. pag. 763.*

Histor. de Eu-
ropa cap. 21. p.
763. Commēt.
in dicta & fac-
ta Alphonsi.

Epist. 128

Epist. 393

Platina in
Marcell. 1.

filthy sea on euery side tossed with windes & strong tempests? The storme of couetousnesse and enuie doth there scarcely leaue any one vntouched. And because this man complaineth so much of our dissolution and loosenesse of life: I will adde hereunto a few complaints of some Papists of the great and generall dissolution, loosenes, and prophanes of life of former ages, when Poperie most flourished. The same *Aeneas Silvius* who liued aboute eight score yeares past writeth thus: *Vsq̃ adeo apud homines nostri seculi diuina & humana perierunt*: So greatly both diuine and humane things bee perished with men of our age. Againe, *Quid magis Barbarum quàm rapto viuere, & omnem equitatem, omnemq̃ religionem proculcare, quem Italicum morem esse videmus*? What is more barbarous then to liue by robberie, and to treade vnder fete all equitie and religion, which wee see to bee the manner of Italy? Againe, *Quod cum singulari inuestitia referimus, statuum omnium & sexuum omnium religionem, fidem, & urbanos mores in populo Christiano adeo a iustitie tramite declinasse, quod diuinam non cessant irritare & provocare vindictam*: The religion, faith, and ciuill manners of all estates and sexes (which with great grieve I declare) is so declined from iustice, that they cease not to prouoke the vengeance of God. Againe, *Nulla inter nos concordia, nulla obedientia est, neque spiritali, neque temporali paremus capiti. Iacet spreta religio, iustitie nullus honos, fides pene incognita*: There is neither concord nor obedience. Wee obey neither the spirituall, nor temporall head. Religion lieth despised, righteousness not honoured, faith is in a manner vknowne. *Platina* who was the Popes Secretarie, and liued at the same time, in many places greatly complaineth of the horrible corruption of life, both in the Priests and people in those daies: *Quanta sit auaritia sacerdotum & c.* How great couetousnesse of Priests, and especially of those that bee in chiefest authoritie, how great leachery, how great ambition and pompe? how great pride and idlenesse, how great ignorance both of themselves, and of Christian doctrine, how little religion, and the same rather fained then

then true, how corrupt manners to bee detested in prophane and secular men; I neede not declare, when they them-selues doe so openly sinne, as though they sought praise thereby. Beleeue me, the Turke a more cruell enemy of Christianity then *Diocletian* or *Maximinian* will come (I would I might be a false prophet) and euen now knocketh at the gates of Italy. The like complaints hee hath in many other places in *Dionysio* 1. in *Bonsfacio* 5. in *Stephan* 3. in *Gregorio* 4. &c.

Petrus de Aliaco a Cardinall of Rome, in his treatise concerning the reformation of the Church exhibited to the councell of Constance Anno 1415. hath these words: *Adhibenda esset correctio crica mores ecclesiasticorum qui iam nimis (proh dolor) sunt corrupti ira gula, luxuria, pompa, prodigalitate, otio, & aliis generibus, quod cedit in graue laicorum scandalum*: A reformation were to be had about the manners of Ecclesiasticall persons, who now (which is greatly to be lamented) be so much corrupted by anger gluttony riot or vnclanenes by pompe, prodigality, idlenes, and other kinds of vices, which redoundeth to the great scandall and offence of lay men. That noble and learned Earle of *Mirandula*, in his Oration to Pope *Leo* the tenth and the Councell of Laterane concerning the reformation of manners, hath these words: *Apud plerosq; religionis nostre primores, ad quorum exemplum componi atque formari plebs ignara debuisse, aut nullus, aut cer'e exiguus Dei cultus, nulla bene viuendi ratio atque institutio, nullus pudor, nulla modestia: iustitia vel in odium, vel in gratia declinauit, pietas in superstitione pene procubuit; palamq; omnibus in hominum ordinibus peccatur, sic ut sepenumero virtus probis viris vitio vertatur, vitia loco virtutum honorari soleant, &c.* With most of the chiefe of our religion, to whose example the ignorant people should conforme their liues, there is either no worship of God, or surely very little, no manner nor order of good life, no shamefastnes, no modesty: iustice is turned either into hatred or into fauour, godlines in a manner into superstition. All sorts of men doe so openly sinne, that oftentimes vertue is made a reproch in good

*Petr. de Aliaco
Carar. n. fasc.
tyrum expeten
ac fugiend.
colonia excus.
A no. 1535.
fol. 207.*

Ibidem 209.

*Berdenbach. in
sua perigrina-
tionis historia.*

men: and vices be honoured in place of vertues.&c. The learned reader may there reade of other horrible sinnes that then raigned, which I am ashamed to vtter. If I should set downe many other complaints of the horrible and vniuersall wickednesse that raigned in Popery, I should be too tedious: I will end it with the complaint of one *Bredenbachius*: who was Deane of the Church of Mentz in Germany in the time of *Charles* the 4. about *Anno* 1370. in these words: *Recessit lex à sacerdotibus.&c.* The law is departed from Priests, iustice from Princes, counsell from the Elders, faithfulness from the people, loue from parents, reuerence from subiects, charity from Prelates, religion from Monkes honesty from yong men, discipline from Clerkes, learning from teachers, study from schollers, equity from iudges, concord from Citizens, feare from seruants, fellowship from Countymen, truth from Marchants, virtue from noblemen, chastity from Virgins, humility from widowes, loue from the married, and patience from the poore. O times, O maners! most troublesome and miserable times, reprobate and wicked maners both in Clergie and of the people! Although this which I haue alleaged do sufficiently shew what great wickednes abounded in the daies of darkenes, when Popery most florished, yet because this man so much exagitateth our dissolution, and glorieth of their deuotion, I will further shew what effects and fruits their Pope-Holy deuotion hath brought forth by declaring what murthers and mischieues haue beene committed in the Church, and in the time of their Masse and other seruice wherein I will not stand to obserue precisely the order of time, but will take them as they come to hand. *Arn.* Bishop of Wirtzburg in Saxonie was killed in the time of Masse as writeth the Abbat of Vrsperge in his cronicle. He also declareth how *Centius* a citizen of Rome with the fauorers of *Henry* Emperour pulled *Gregorie* the Pope from the Altar as hee was saying Masse early in the morning vpon the feast of *CHRISTS* natiuity, sore wounded him, and put him in prison. The same Author sheweth how a Monke of an Abbey which *Dretericus* Bishoppe of Sicens had built and founded, being

pag. 184.

Anno, 889.

Pag. 221.

Circa An

1076.

Pag. 269.

Anno, 1123.

being admonished and rebuked of him for his wicked life, stabbed with a knife the said Bishoppe as he was praying before the alter, whereof hee died three daies after, *Mathew Parys* a Monke of Saint Albons writeth that where as the Emperor *Conradus* kept Whitsontide in a certaine citty of Germany, and was vpon Whitsunday in the Church at diuine seruice, there arose by the instigation of the deuill a contention betweene the Bishoppes and Prelates who should sit highest and neereft to the Emperor. About which, while they were brauling, there seruants came with swords and clubs, pulling some out of their places, and setting others in the same, casting about there Miters, and breaking their Crosier stauces, and shedding much bloud in the Church. Of the like tragicall sturres twise repeated in the daies of the foresaid Emperors sonne, called *Henry* the third, writeth *Lambertus Sch. snaburgensis* in these words: *Rex natalem Domini Goslarea celebravit &c.* The King kept the feast of the natiuity of our Lord at Goslare, where vpon the same day, whilest the Bishoppes seates were placed for euening prayer there fell a greuous strife betweene the seruants of *Helecon* the Bishoppe of Hildeneshem, and the seruants of *Widerad* the Abbat of Fuldens: they beganne with chiding, afterward with fistes: and had quickly come to swordes, if the authority of *Otho* Duke of the Baioarians had not stayed it. Againe a little after. The King kept Whitsontide at Goslare, where when the King and Bishoppes met at euening prayer, there rose againe a tumult for the setting of the Bishops seats, not by suddaine chaunce as before, but by a forepremeditate purpose; for the Bishop of Hildeneshem being mindefull of the reproch before receaued, did hide Cont *Ecbert* with prouided souldiers behind the Alter. These hearing the noise and stir of the seruants came quickly in, and of the seruants of the Abbots of *Fuldens* they did beate some with their fistes, others with their clubs, did throw them downe, and easely driue them (being amazed at the suddaine danger) out of the chancell of the Church, who forthwith calling there fellowes to fight, the Abbots men hauing their weapons in redines, did rush

*In Stephano
pag. 113. circa
annum, 1033.*

*fol 177.
Anno. 1063.*

on a heape into the Church, & in the midst of the Queere among the fingers they fought, not now with cudgels but with swordes. A fierce fight was there made, and through the whole Church in steed of spirituall hymnes, and Songes there was heard the crying out of some exhorting to fight, and the sorrowfull mourning of others dying. Sorrowfull sacrifices were slaine vpon the Alters of God, and floudes of blood did euery where runne in the Church, shed not as in old time by the religion of the law, but by hostile crueltie.

The Bishoppe of Hildensheyme getting vp into a high place and as it were sounding a trumpet for warre, exhorted his men to fight valiantly, and that they should not be feared by the holines of the place from fighting, he alleaged his owne authoritie and promise. Many were on both sides wounded, many were slaine, amongst the chiefe were *Regenbado* the Abbot of Fuldens Standart-bearer, and *Bero* a souldier very deere vnto Count Ecbert. In these stirres the King cryed out, and by his Kingly maiestie exhorted the people to peace, but he seemed to speake vnto them that were deafe. At the last being admonished by his followers to prouide for the safety of his owne life, hee left the fight and with much adoe escaped through the multitude thronged together, to his Pallace. The Bishop of Hildenesheims men who came to the fight prepared, had the vpper hand. The Abbots as vnarmed, and sodainely gathered together vppon the sodaine rising of the storme of this seditious tumult, were driuen away & ouerthrown, and expelled out of the Church. Wherevppon by and by the doores were locked. The Abbots men who in the beginning of the tumult had gone farre off to fetch their weapons, came armed in great number, and did gette the porch of the Church, and put themselues in array, y they might forthwith sette vpon them which should come out of the Church: But the night did breake off the fray. Hether to *Lambert* of Schafnaberger.

1127. *Charles* Earle of Flanders was slaine at Bruges in the Church at Masse, as testifieth these writers: *Mathew Paris*.

Paris in *Henrico* 1. Page. 94. *Tritemius* in *Chro.* (*Mon.*
Hersong. Page 156. *Sigibertus* fol. 137. and *Fabian*
part. 7. 230.

Henry the sonne of *Richard* Earle of *Cornewale* was Ennead. 9 lib.
slaine in the Church at *Viterbum* in *Italie* in the time of 5. Decad. 2.
the Masse by *Guy Monferratens*, as testifie *Sabelicus* lib. 8.
Blondus and others. This was about the yeare of our
Lord 1273.

Antoninus sheweth how one *Thomas Clevallis* Go-
uernour of *Fabrian* a great and populous towne, and other Part. 3. Titul.
Castles thereabouts was slaine with his two sonnes in the 22. Cap. 10.
great Church of the said *Fabrian* vpon the *Ascension* day, fol. 170. An-
whilest he was present at a solemne Masse, no 1436.

Famous or rather infamous is that murther of *Alphonfus*
Medices in the Church of *Florence* which *Raphaell*
Volaterranus in his *Geography* (dedicated to Pope *Inli-* Lib. 9 pag. 57.
us the second) declareth in these wordes: *Laurence Medi-*
ces suffered sundry conspiracies, but especially the *Pactian*
most perillous of all the rest, which was in this sort. At
Rome two *Franciscus*, *Pactius* and *Saluiatus* Bishop of *Pisa*
were authors of it. *Saluiate* was greiued because in ob-
tayning his Bishoppricke he had *Laurence* his aduersary,
the other for that seeing himselfe equall to *Laurence* in
Nobilitie, witte, and almost in wealth, was not equall to
him in power and authority. Therefore they did impart
the matter with *Hierome* a kinsman of Pope *Sixtus* the
fourth, because they did know that he also did hate him.
For whereas hee was the first keeper of the Popes treasure,
he was found to haue giuen secret aid against the Pope to
Nicholas Vitellius of *Tiserni* in the siege of *Tiserni*. There-
fore they being priuy & consenting they went first to *Pi-*
sa, afterward they came to *Pactius* town, wher they conti-
nued certaine daies, vntil they had gotten together y rest
of the conspirators, and had disposed of the whole matter.
From thence vpon the tenth Calendes of May being Son-
day in the yeare 1478. the Conspirators vnder the pre-
tence of Gods seruice came to *Florence* with *Raphael* the
Popes Legat, and *Hieroms* kinsman, who from the schoole

on a heape into the Church, & in the midst of the Queere among the singers they fought, not now with cudgels but with swordes. A fierce fight was there made, and through the whole Church in steed of spirituall hymnes, and Songes there was heard the crying out of some exhorting to fight, and the sorrowfull mourning of others dying. Sorrowfull sacrifices were slaine vpon the Alters of God, and floudes of blood did euery where runne in the Church, shed not as in old time by the religion of the law, but by hostile crueltie.

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Vexilifer.

of Pisa beeing lately made a Cardinall, came thither either by chance, or of set purpose. They came all early to the Church of Reparata to Masse. In the meane while *Saluiatus* with his armed men departed secretly from the Church, and came vnder pretence of an other matter to the Court or common Hall to talke with *Casar* the *Gouernour*, but yet to this end, that the murther being committed in the Church he might bee ready to inuade and sette vppon the Court and Magistrates: Therefore the token beeing giuen when the Eucharist or Sacrament was lifted vp, *Barnard Bandine* first did thrust through *Julian Laurences* brother, *Antony Volateran* who moued with hatred for an old iniury done to the *Volaterans*, had required the first part in that action, did on the other side sette vppon *Laurence* behinde his backe, and did strike him a little below the throate, whereas hee straight wayes turning himselfe at the crye of the people did somewhat auoyde the blow, and when the other would haue giuen him an other blow, hee speedily escaped into the Reuestrie of the Church neere therevnto, where hee was by the multitude of his friendes receiued and preserued &c. Hitherto *Volaterans* wordes, who immediately sheweth how Pope *Sixtus* interdicted *Laurence* for laying handes vppon the Legate and the Priestes, and made wars vppon the Florentines, drawing *Ferdinandus* King of Sicile and *Fredericke* Duke of Vrbine to ioine with him in that warre, &c.

*lib. 4. fol. 54.**Ibidem fol. 55.**In Chronico.**fol. 96. Ar.*

713.

Ibidem fol.

134.

The same *Rap. Volaterane* sheweth how both *Ioannes Maria*, & *Galeatus Sfortia* Dukes of Millayne were slaine in the Church in time of the Masse & seruice: *Sigibertus Gemblacensis* a Monke, declareth how that *Grimoaldus* chiefe *Gouernor* of the house of *Leodium* whilest he was praying before the Altar of Saint *Lambert* was murthered by *Rauinger* a seruant of *Rabode* Duke of Frisia. Hee also sheweth both how one *Gualcerus* a Bishop of England was slayne in the time of Masse. And also how one *Gerardus* a noble souldier or Knight was slaine by 5 Bishops seruants as hee was praying before the Image of Christ. *Albertus Krantzius* writeth that *Stanislaus* Arch-bishop of

of Cracouia in Polonia as he was saying Masse was slaine by the commandement of King *Bodislaus*.

In Vandalia.
lib. 2.
pag. 62.

John the Cornetan Cardinal did assault the King of Aragon as he was hearing Masse; as writeth *Antoninus*. *Ioana* the Queene of Naples as shee was kneeling before y^e Altar was at the commandement of *Charles* strangled by foure Hungarian soldiers.

Part. 3. Titul.
22. cap. 11.
8. 10.
Theod. a Ni-
em, lib. 1.
cap. 25. p. 10.

Antoninus maketh mention of a fray in the Church a little before Masse, betweene the seruants of the Arch-bishop of Mentz, and of the Abbot of Fulda about sitting neere to the Emperor, by which the pauement of the Church was filled with blood. But whether this was the same fray w^h is alleaged before out of *Matbew Paris* I do not know, neither haue I leisure to examine.

Part. 2. Titul.
16. cap. 4. 55.
3. fol. 95.

The people of Bederia slew *William Trenthenell* their Lord with his friends and Nobles before the Altar, and in the presence of the Bishop.

Guliel Neu-
brig reru An-
gli, lib. 2. cap.
11. pag. 389.

Fabian writeth that one *Guye* a French man was slaine at Masse. Hee also declareth how *Hugh Nonante* Bishop of Chester made complaint that the Monkes of Couentry had shed his blood before the high Altar of y^e Church, for which cause the Bishop of Elye deemed that the sayd Monks should be put from their Abbey.

lib. 1. in Henr.
1. part. 7.
In Richard, 1.
fol. 6.

Geffrey Arch-bishop of Yorke, & brother to King Richard the first and King *John* hauing said Masse, and standing at the Altar hauing his Masse garments on, was by the Bishop of Elies men and commandement bound, and dragged through the dirt and myre.

Act & monu.
in Rich, 1. pag.
323.

Robert Haul Esquier who had escaped out of the Tower of London with his fellow *John Shake* fled vnto y^e sanctuary at Westminster, from whence *Alane Buxh* & *Raphe Ferrers* with 50. men did go about by force when he was at Masse to bring him: who making resistance & crying for the peace of the Church, was slaine with swords, with a seruant of the Abbey who would haue letted them.

3x libello de
Scpult. et monu.
in ecclesie
VVestmon.
Anno 1378.

Hollingshead writeth of a fraye in Saynt Dunstons Church in London in these wordes: In this yeare 1418. In the first yeare of the raigne of this Victorious King, on Easter day in the afternoone (a time

Hollingsh. Cro-
nicl in Hen. 5.
pag. 362.

which

*Histor. Mont.
Hersang, pag.
17. in V Van-
dalia. lib. 13.
cap. 20. & lib.
14. cap. 9. &c.*

*Platina in
Victor, 39*

*Plat. in Clemēt
5. fascic. tem-
por. Septa ata-
te. fol. 84.*

*In Stephano,
pag. 122.*

Act. 13. 50.

which required deuotion) at a sermon in Saint *Dunstons* in the East of London, a great fraye happened in the said Church, where through many people were sore wounded, and one *Thomas Petwarden* fishmonger that dwelt at *Sprots key* was slain out right, as they vpon a good intent did what they could to their own perill, as it vnfortunatly befell, to appease the turmoile, and to procure the keeping of the Kings peace. This broile began betweene the Lord *Strange*, and Sir *John Trussell* Knight, by the malice of their wiues. Many such other broyles committed in the Church and in the time of their Masse might be alleadged, as the learned may read in *Tritemius*; *Krantius* and others, but I will forbear them.

X They haue also shewed their deuotion in not sparing, to vse or rather horribly to abuse the Sacrament of Christs blood to poysoning of their enemies. Pope *Victor* 5th third was by poyson put into the Chalice poysoned and killed. So *Henry* the 7. Emperor was poysoned by a Monke called *Bernard de Mont Politiano*, in the Chalice when he receiued the Sacrament.

X So was *Henry* Archbishoppe of *Yorke* poysoned in the Chalice, when himselfe said Masse, as writeth the Monke *Mathew Paris*.

Thus the reader may see, that the deuotion of Papistes is like (if not much worse) the deuotion of those women who were stirred vp by the Iewes to persecute *Paul* and *Barnabas*.

Hereby, this man and others who so much accuse our manners, & these times, may see what hath been the estate of the Church, and manners both of Priestes and people heretofore when Popery most florished, and thereby may discern with whome dissolution and loosenesse of life do most raigne.

The Pamphlet.

The Protestants make God the author of sinne, the onely cause of sinne, that man sinneth not, that GOD is worse then the Diuell.

5. Article.

VWhoever defendeth that God commandeth, perswadeth, vrgeth, impelleth to sinne, maketh God the cause of sinne.

^a But all Protestants say that God commandeth, perswadeth, vrgeth, impelleth to sinne: Ergo,

The Protestants make God the cause and author of sinne.

The Maior I proue: for if God perswade or impell men to sinne, as for example: Iudas to sell Christ, Saint Peter to deny Christ, the Iewes to crucifie Christ: questionlesse he intended

the sacriledge of Iudas, the negation of Peter, the murder of the Iewes: and this much more effectually then Iudas, Peter,

or the Iewes. For who can resist his impulsion? or who can frustrate his intention? Voluntati eius quis resistet? Who is able to oppose himselfe against his will? yea what man is he, that in conscience were not bound to conforme his will vnto the will of God, who is the author of all good willes, and the first rule and square of all regular wils. Iudas, Peter, and the Iewes, if they had followed the motions of God, who could haue blamed them, for following him, who could not erre in impelling, nor sinne in perswading them?

But some will say, that God moued them for a good end: videlicet, the redemption of man, and they intended an ill end: to wit, Lucre, reuenge, or some other sinister effect. Yet this shift will not saluate the sore, for euill may not be done, that good may follow. Non sunt facienda mala vt inde veniant bona: For otherwise a man might steale to giue almes, be drunke for a merriment, commit adulterie to beget children.

Moreover, why might not Iudas, Peter or the Iewes, intend that good end which God intended, and yet haue solde, denied, and crucified Christ conforming their intentions to his, they being instruments and he the first mouer?

Againe it cannot be said, but that God indirectly, and most effectually intended their sinnes; for he that intendeth any effect wherewith another effect is necessarily conioyned, consequently intendeth it: as for example: He that intendeth to burne a ship

in the midst of the sea, intendeth consequently the death of all the men which be in her. In like manner, if God intended that Iudas should sell Christ, vnto which action sinne was necessarily adioyned, consequently God intended the sinne as well as the selling.

The Minor is too too euident. For the Protestants deride Gods permission, they say that all his actions are energeticall, or effectuall: they desperately auerre, that Pauls conuersion, and Dauids aduoutrie, were in like manner the workes of God: And as he elected some to glorie, before the preuision of workes; so he reiected some from glorie before the preuision of sins. Here hence I infer, that according to the Protestants principles, God is most properly the author of sinne, because he impelleth most effectually therunto.

Next, that he is the only author of sinne, for that he inforceth men vpon necessitie to sinne, and they as instruments follow the motion of their first cause.

Againe, that man sinneth not; for where there is necessitie of sinning, there is no sinne, for sinne is free or no sinne: besides, how can man sinne in conforming his will with Gods will?

Finally, God is worse then the diuell: for that the wickednes of the diuell, principally consisteth in moouing, perswading, and inducing of men to sinne: the which by the Protestants confession, God performeth more effectually then the diuell, because the motions of God are more forcible, and lesse resistable, then the illusions or suggestions of the diuell.

Many sinnes moreover are acted without the temptations of the diuell, some of ignorance, some of passion, but none without the motions of God: so that God is worse then the diuell, both in causing a greater multitude of sinnes then the diuell, and in the forcible manner of causing sinnes, which the diuell cannot attaine vnto. The which doctrine is as good a ground for Atheisme as euer hell could deuise: for were it not much more reasonable to say there were no God at all, then to beleue there were such a God, as commandeth, perswadeth, or geth, impelleth men to sinne; and yet for the same sinnes will torment them with the inexplicable paines of hell?

Answer.

Answer.

THIS man sheweth himselfe to be like to the vnrighteous Iudge, *who neither feared God, nor revered man;* or rather like him that is a slanderer of Gods Saint, *and a liar, and the father of lies.* For the Minor or assumption of this syllogisme, that all Protestants say, that God commaundeth, perswadeth, vrgeth, and impelleth men to sinne, is as true, as that is, that Catholikes in England be wrapped in Beares skinnes, and cast vnto dogges to be deuoured, which was published in Rome by a printed booke, and set out in tables, confirmed with Pope Gregoris the 13. priuiledge. The which as all men know to be a false malicious slander, to discredit our gracious Queenes mercifull and good gouernment: so is this also to defame the teachers of Gods truth. For if this man or any of his partners can proue, that either all Protestants, or any learned Protestant doth say, that God commaundeth, perswadeth, vrgeth, and impelleth to sinne, then will I yeeld vnto him, not onely in this, but in all other matters of religion. If this cannot be shewed, as most certainly it cannot, what a shamelesse man is this, to vtter such a grosse and palpable lye, as euen a blind man may (as it were) feele it with his fingers: and in what miserable estate be those simple ignorant soules, which credit such lying spirits? But this is the iust iudgement of God against them *that receiue not the loue of the truth, that they might be saved, to send them strong delusion, that they should beleue lies.* As touching the matter, wee beleue with our hearts, and confesse with our mouthes, that God tempteth no man to euill and sinne, but euery man is tempted, when he is drawne away by his owne concupiscence, and is intised: and that euery good gift and euery perfect gift is from above, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadow of turning. Whereby Saint Iames meaneth, that God is in such sort good,

Luk. 18. 2.

Apocal. 12. 10.

Iohn 8. 44.

In a booke intituled *Eccles. Anglicane Trephra*, printed in Rome 1584.

2 Thes. 2. 10.

Iames 1. 13.

Psalm. 5. 8.

1 John 1. 5.

Lib. 1. ad Moni-
mum.

Beza Aphorif. 1.

2 Cor. 4. 6.

Gen. 45. 7.

Chap. 50. 20.

and so the giuer and author of good things, that there is no change or alteration with him, and therefore is the giuer of all good gifts and graces, and neuer of any euill. And we say with the Prophet *Dauid*: *Thou art not a God that loneth or willesh wickednes, neither shall euill dwell with thee.* And with Saint *Iohn*, *God is light, and in him is no darknes.* And as there is no darknes, that is to say, ignorance & wickednes in God; so is he not the author thereof, neither doth hee commaund, perswade, vrge, or impell vnto it. *Fulgentius* saith: *Iniquitas igitur quia in Deo non est, utique ex Deo non est*: Because iniquitie is not in God, therefore it is not of God. These blasphemies wee denie and desie, neither doe *Caluine* or *Beza* in the places by him quored, or any where else affirme them. What is it then that they say? They say, that there is nothing done by any, neither vniuersally, nor particularly, but by the ordinance of God, no not those things excepted, which be euill and to be detested, not in as much as they be ordained of God, who is alwaies good and iust: but in as much as they be done by the diuell, and other wicked instruments. So that wee say, that the power and prouidence of God (who maketh the light to shine out of darknesse) doth so cooperate and worke with the euill actions of wicked men, and doth so direct them to the execution of his holy ordinance, and iust iudgements, that the same, as they be done and directed by God, be pure and holy; and as they be committed of man be wicked and abominable. *Iosephs* brethren did wickedly, and of malice sell him into *Aegypt* for a slave: yet *Ioseph* saith, *God sent me before you to preserue your posteritie in this land, and to saue you by a great deliuerance. Now then you sent not me hither, but God, who hath made me a father vnto Pharaoh.* And againe: *When ye thought euill against me, God disposed it to good.* Here God did neither commaund, perswade, nor impell *Iosephs* brethren to sell and send him into *Aegypt*: yet his omnipotent hand was in that action to turne it vnto good. So when the Chaldeans and Sabeans tooke away *Iobs* Oxen and Camels, and slew his Seruants, they were

were vrged and impelled thereunto by the diuell: yet *Iob* saith; *God hath giuen, and God hath taken, blessed be the name of God.* To this spoiling of *Iobs* goods, God did *Iob. 1. 21.* not commaund, perswade, vrgē, or impell the Chaldeans and Sabeans; yet the same was not done without his prouidence and ordinance, who turned the same to his glory, in prouing and purging *Iob* in the furnace of affliction, in making him a paterne of patience to all posteritie, and in teaching men thereby not to iudge of men by outward afflictions and aduersities, whereunto both the faithfull and wicked be subiect. So in the examples here set downe, the diuell put into the heart of *Iudas* to betray Christ, and impelled the Iewes to crucifie him; yet hee *Act. 1. 13. & 4. 18.* was deliuered to them by the determinate counsell and foreknowledge of God, to doe whatsoeuer the hand and counsell of God had determined before to be done. Thus these things which were done against the will of God, were not done (as Saint *Augustine* saith) beside or without the will of God, that is, they were done against the commandement and will of God reuealed in his word; yet not without the eternall purpose, counsell, and decree of God. And the same being most wickedly committed by man, God turned & directed them to the endlesse praise of his mercie, and the eternall saluation of his elect. So Saint *Augustine* saith: *Cum ergo & pater tradiderit filium suum, & ipse Christus Corpus suum, & Iudas Dominum suum, cur in hac traditione Deus est pius, & homo reus, nisi in re una quam fecerunt, causa non una est ob quam fecerunt?* *August. epist. 48. ad Vincem. pag. 109.* Whereas both the Father gaue his sonne, and Christ gaue his owne bodie, and *Iudas* gaue or betrayed Christ, why in this giuing is God holy, and man guiltie, but that in one thing which they did, there was not one and the same cause wherefore they did it? This is not to doe euill that good may come of it: for all actions as they are of God are good and righteous. For if a good tree cannot bring forth euill fruite, as our Sauiour Christ saith; how much lesse can God, who is the author of all goodnes, and euen goodnes it selfe, bring forth euill actions. Neither doth God directly or effectually

intend the sins of men nor their damnation, but his owne glory, which shineth not onely in the manifestation of his mercy towards the faithfull and godly, but also in the declaration of his iustice against the wicked and reprobate. The similitude of intending the burning of a ship, and consequently the death of them that be in it, will not here hold. For God (as I haue said before) doth intend neither the sinne nor perdition of man, but his owne glorie and the execution of his iust iudgements. Your owne Angelicall Doctor *Thomas Aquinas* to the like similitude of drowning a ship answereth thus: *Ad tertium dicendum, quod subuersio navis attribuitur nauta ut cause, ex eo quod non agit quod requiritur ad salutem navis: sed Deus non deficit ab agendo quod est necessarium ad salutem, inde non est simile.* To the third we say, that the drowning of a ship is attributed to the Mariner as the cause thereof, because hee doth not that which is requisite for the safetie of the ship: but God faileth not from doing that which is necessarie unto salvation: whereupon this is not like. So in burning a ship, malice in man is the cause thereof: but there is no malice in God, neither doth he desire the death of him that dieth, but the execution of his iustice. Yet it is true which *Augustine* saith: *Deus operatur in cordibus hominum ad inclinandas voluntates eorum quocumq; vult siue ad bona pro sua misericordia, siue ad mala pro ipsorum meritis, iudicio utiq; aliquando aperto, aliquando occulto, semper autem iusto.* God workeih in the hearts of men to incline their wils to whatsoever he will, either to good things by his mercie, or to euill for their deserts; by his iudgement, which sometime is open, and sometime secret, but alwaies iust. And which *Fulgentius* saith: *Deus licet auctor non sit malorum cogitationum, ordinator est tamen malorum voluntatum, & de malo opere cuiuslibet mali, non desinit ipse bonum operari.* Although God be not the author of euill cogitations, yet is hee the orderer of euill wils: and of the euill worke of euery euill man, he ceaseth not to worke a good worke. Therefore these wonderfull works of God whose iudgements are vnsearchable & waies past finding out, are not curiously to be discussed, but reuerently to be adored.

For,

*Thom. Aquin.
part. I. summa
quest. 49.*

Ezech. 18. 31.

*August de gra-
tia & lib. arbit.
cap. 21.*

*Fulgentius ad
Monimum lib. I.*

Rom. 11. 33.

For, O man what art thou that pleadest against God? In the ^{Rom. 9. 20.} probation of his Minor, he first vntuly (according to his custome) saith, that wee deride Gods permission, the which is false: for wee neither deride, nor denie Gods permission. God said to *Abimelech*: *I kept thee also that thou shouldst not sinne against me: Non permisi te ut tangeres eam: Therefore I haue not permitted thee to touch her.* Againe, God permitted him not to hurt me: But we say, first, that ^{Ibid. cap. 31. 7.} God permitteth not sinne *innitius*, against his will, but of his will: for else he were not omnipotent. Secondly, that he doth not onely permit sinnes, but also by his infinite wisdom, and almightie power, draweth good out of them, and directeth them to his glory. So *S. Augustine* saith: *Hoc quippe ipso quod contra Dei voluntatem fecerunt, de ipsis facta est voluntas eius, &c.* In that thing which they ^{Aug. ad La- ment. cap. 103.} haue done against the will of God, the will of God is done in them. Therefore the works of the Lord are great, and are to be sought out of them that loue them. So that by a wonderfull and vnspokeable manner, that is not done without his will, which is done against his will: because it could not be done, vnlesse he did permit it: *nec vtiq; nolens fuit, sed volens*, neither doth hee permit it against his will, but with his will. Neither would hee being good, permit euill to be done, vnlesse he being omnipotent, could also of euill doe good. *S. Hierome* saith: *Dicam quicquam sine te fieri, o Domine Deus, & te nolente tantum posse impium? Hoc sentire blasphemum est. Quum itaque tu sis vniuersitatis rector & Dominus, tu necesse est facias, quod sine te fieri non potest. i.* Shall I say that any thing is done without thee O Lord God, and that the wicked can doe so much thou being unwilling? To thinke this is blasphemous. Seeing therefore thou art the ruler and Lord of the euillde, thou must needes doe that, which cannot be done without thee. Wee say indeede that Gods works be energeticall and effectuall not onely in the faithfull, but also in the wicked and reprobate, whose hearts hee hardeneth, b and eyes blindeth, c whom he giueth vp to a reprobate minde, d and to whom hee sendeth a strong delusion to beleue lies. ^{Exod. 4. 21.} ^{Rom 9 18.} ^{Ioh. 12 40.} ^{Rom 1. 28.} ^{2. Thess. 2. 11.} These be Gods iust iudgements, whereby hee punisheth the

Rom. 6. 19.

Ratione 8.

the wicked, who yet are not impelled or coerced of God to these sinnes, but willingly harden their owne hearts by the deceit of sinne, shut their eyes that they may not see, giue vp their members seruants to vncleannesse and iniquitie, and delight in delusions, and in beleening lies, as Papists now doe. Wee doe not desperately auerre, but you do falsly and impudently affirme, that we teach, that *Pauls* conuersion, & *Dauids* adulterie, were in like manner the works of God. This shamelesse saying you haue picked out of *Campians* reasons, out of which you haue like a goodly Rapsodist gleaned a great part of this lying Libel, but you cannot shew it in the writing of any Protestant. This is *calumniari*, & *non ratiocinari*, to slander, and not rightly to reason. But you knowe your friends & fauourers will beleeue you, though it be neuer so false. And you haue learned that lesson, *Audacter calumniare, semper aliquid adhaeret*. We say that *Pauls* conuersion was a worke of Gods mercie, agreeable to his will reuealed in his word: *Dauids* sinne of adulterie was a worke which hee hateth and repugnant to his said will. God wrought mightily in *Paul* by his holy spirit, in conuerting his heart, in drawing him out of darknesse, and in making him of a persecuter, a preacher of his Gospell, and a minister of his mercie. God did not so worke at that time in *David*, but left him to himselfe, to be temptred, drawne away, and ouercome of his owne corrupt concupiscence: yet wee say, that God did draw good out of that sinne of *David*, in making him a paterne of true repentance, and example of Gods mercie in forgiuing his sinnes, & thereby teaching vs to walke warily, and flee carnall securitie. For if so excellent a man, that was according to Gods heart, did so fouly and fearefully fall, what may fall vnto vs, if we walke not circumspectly, and pray not feruently to God to vphold vs with his hand, and to guide vs with his holy spirit?

Touching Gods preuision, 'you write as though you neither did know what we teach, nor regard what your selfe doe write. Doe we teach that God elected some to glory

glory before the preuision of workes, and reiected some from glory before the preuision of sinnes? You shal finde this false assertion in our bookes, when you finde the former shamelesse slander. We doe not teach that God elected any to glory before hee did foresee their workes. For from euerlasting, he (to whom all things be present) did foresee both the good workes of his elect, and the wicked workes of the reprobate. But this we say, that the foundation and cause of Gods election and reprobation is not his prescience and foreseeing of the good workes of the one, and the wicked workes of the other, but his owne purpose, will, and pleasure, and that good workes be not causes of Gods election, but fruits and effects of it.

Saint Paul saith: *Before the children were borne, and when they had neither done good, nor euill, that the purpose of God might remaine according to election, not by workes, but by him that callith, It was said to her, The elder shall serue the younger: As it is written, I haue loued Iacob, and haue hated Esau.* Rom.9.11.

Againe, *As he hath chosen vs in Christ before the foundation of the world, that we should be holie and without blame before him in loue: Who hath predestinate vs, to be adopted through Iesus Christ in himselfe, according to the good pleasure of his will, in whom also we are chosen, when we were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will.* Againe, *God hath saued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen to vs through Christ Iesus before the world was.* Ephes.1.4.
5.
11,
2.Timoth.1.9.

Where we may see that the foundation and cause of Gods election is his owne will, pleasure, and purpose, and not the foreseeing of our workes. Saint Augustine saith: *Quod si futuros eorum mores dicitur diuinum discernisse iudicium, profecto illud enacnabitur quod premisit Apostolus dicens, &c.i.* August. lib. de Predestina. & But if it gratia, cap.7.
be said, that the iudgement of God did discern the manners of Esau and Iacob which afterward would be, then surely that which the Apostle saide before, shall bee made frustrate and in vaine, Not of workes, but by him that calleth, it was saide, The elder shall serue the younger. For hee

August. lib. 1.
de predestin.
Sancto. cap. 17.

Ibid. cap. 18.

August. lib. 6.
contra Iulian.
cap. 8.

saith not, by the workes past, but hauing said generally, Not by workes, hee would thereby haue vnderstood workes both past and to come: workes past, which were none; to come, which as yet were not. Iacob was predestinate a vessell vnto honour, because not by workes, but by him that calleth, it was said, The elder shall serue the younger. Againe, Nam quid est quod ait Apostolus, sicut elegit nos in ipso, &c. i. For what is that which the Apostle saith, As hee hath chosen vs in him before the foundation of the world? The which if it be therefore said, because God did foresee that they would afterward beleene, and not that he would make them to beleene, against this foreseeing the Sonne speaketh, saying, You haue not chosen me, but I haue chosen you. A little after he saith: Elegit ergo Deus fideles, sed ut sint, non quia iam erant: i. God hath chosen the faithfull, that they might be, and not because they now were. Againe, Ut essemus sancti & immaculati: Non ergo quia futuri eramus, sed ut essemus: i. That we might be holy and without blame, therefore not because we after should be, but that we might be. Againe, Quos elegit, &c. i. Whom he hath chosen before the foundation of the world, by the election of grace, not of workes, either past, or present, or to come: for then grace were no grace. Thus Saint Augustine sheweth, that Gods election is not his prescience and foreseeing of workes to come, but his owne grace, good pleasure and purpose.

Now I come to your illations, which vpon these false assertions you falsly inferre. To the first I answered, that God impelleth no man to sinne, and therefore God is not the author of sinne. Secondly, God inforceth not men vpon necessitie to sinne, but they sinne willingly, and by the instigation of the diuell, who worketh in the children of disobedience: therefore God is not the author of sinne. In your third inference, where you say, that sinne is free, or no sinne: belike you hold with *Pighius*, & some other Papists, that originall sinne is no sinne: for it is not free for vs to be without it. And whereas you aske, how man can sinne, in conforming his will with Gods will: I answered, that they that sinne, doe not conforme their will

to Gods will, but doe disobey it, and oppose themselues vnto it. This is the will of Cod (saith Saint Paul) your sanctification, and that ye should abstaine from fornication. Finally, for as much as you can neuer shew, that it is the Protestants confession that God moueth, perswadeth, and induceth men to sinne, therefore you make a false and blasphemous collection, for the which the Lord rebuke thee Satan. Lastly, whereas you thus charge vs to hold, that God is the author of sinne, I would desire you to shew, where we do write more hardly of this matter, then Iohn Fisher Bishop of Rochester hath written heereof, whose words be these: *Neutrum sane potest sine Deo, nec ad bonum se parare, neque malum opus facere. Neque enim adulter absque generali fluxu Dei, potest adulterandi facinus committere: sed neque postquam ipsum admisit, sine specialis auxilio Dei conari valebit ut resurgat: i.* Man can doe neither without God, neither prepare himselfe to good, nor doe that which is euill. For the adulterer can neither commit adulterie without the generall influence of God, nor after hee hath committed it, can he endeuour to rise without the speciall helpe of God. And againe: *Nam quantum ad substantiam actus, etiam operibus malis cooperatur Deus. Neque tamen recte idem ibidem, quisquam Deo peccatum imputabit, quia tamen cooperetur Deus ad substantiam actus, non tamen ipsam deficientiam operatur, sed hoc agit sola voluntas: i.* As touching the substance of the act, euen G O D doth cooperate or worke with euill workes: yet may not any man rightly impute sinne vnto God, for although God doth cooperate to the substance of the deepe, yet he doth not worke the defect of the deepe, but onely mans will doth that. Either shew where we haue written more hardly hereof, or else condemne this Bishop, and Martyr for the Popes cause with vs. I trust you will not say, that hee taught Atheisme, which is so rife in Rome, as I haue before shewed, &c.

1. Tl. 4. 3.

Iohn Roffens. as-
serti. Luther. con-
fata artic. 36.
pag. 339.

pag. 340.

The Pamphlet.

That faith once had may be lost.

6. Article.

VVHosoener leeseth his charitie, leeseth his faith.
But Dauid when he killed Vrias lost his charity.
Ergo, Dauid when he killed Vrias, lost his faith.

The Maior is a principle vndoubted of in the schooles of Protestants: for they peremptorily affirme that true faith (such as was in Dauid one of Gods elected) can no more be seuered from charitie, then heate from fire, or light from the sunne, and therefore if Dauid killing Vrias lost his charitie, no doubt but therewithall, he lost his faith.

The Minor I prooue: for whosoener remaineth in death without charitie: but Dauid when hee killed Vrias remained in death: *Ergo*, Dauid when he killed Vrias was without charitie. If hee was without that which once he had, no doubt but then he lost it, for he was deprived thereof for his sinne.

The Maior proposition of this last Syllogisme thus I proue: for charitie is the life of the soule, and it is as impossible for a man to haue charitie and remaine in death, as it is impossible to be dead in bodie, and yet indued with a reasonable soule.

The Minor cannot be denied (to wit, that Dauid by killing Vrias remained in death:) for it is the expresse word of God, *Qui non diligit manet in morte*; He that loneth not his neighbour remaineth in death: but certaine it is that Dauid loned not Vrias when he killed him: *Ergo*, likewise certaine it is, that Dauid remained in death.

The same position might easily be prooued out of the eighteenth chapter of Ezech. verse twentie foure. *Si autem auerterit se iustus à iusticia sua, &c.*

Answer.

Answer.

I Denie the Minor or second proposition, that *David* in procuring *Urias* to be killed, lost his charitie. For although in this combat betweene the spirit and the flesh in *David*, the spirit retired, and the flesh preuailed; the new man was foyled, and the olde man ouercame: yet was not the spirit vtterly extinguished, nor the new man cleane killed. Indeede *Dauids* faith fainted, his charity was cooled, and his other gifts and graces couered, yet not cleane quenched: but there remained sparks of Gods spirit, which afterwards being stirred vp, and blowne by *Nathans* bellowes kindled & flamed to Gods glory, and *Dauids* eternall comfort and saluation. Shall we thinke that *David* had lost all loue of God, of his law & of man? was he cleane deprived of Gods spirit? it appeareth by his owne words that hee was not. Who vpon *Nathans* preaching and reprobuing of his sinne, prayed and said: *Take not thy holy spirit from me.* Whereupon I reason thus: *Psal. 51.11.* He that was not cleane deprived of Gods spirit, had not wholly lost faith and charity: But *David* was not cleane deprived of Gods spirit; therefore he had not wholly lost faith and charitie. The first proposition is euident by the words of *David*: the second is manifest. For it is absurd to say, that the spirit of God should continue in him, that hath lost all graces and gifts of the spirit. It is with Gods elect and chosen children, as it is with fire which in the night is so hid and couered, that none appeareth; and yet in the morning is stirred vp, and is made to burne and to flame: and as with a tree, which in the Winter hath neither fruite nor leafe vpon it; yet it hath a sap fallen into the root, which in the spring springeth, & bringeth forth both leafe and fruite: So is it with Gods holy Saints, they be somerimes so overtaken and overcome with temptations, that they seeme to be as trees without fruite, withered, and perished: yet there remaineth a sap of Gods spi-

*Iohn 13. 1.
Rom. 11. 29.*

rit and grace in them, which afterward riseth and bud-
deth forth good fruit. And therefore to the second pro-
position of your second Syllogisme I say, that although
Dauid by those foule & fearefull offences deserued eter-
nall death; yet he did not remaine in death; and although
God hated those sinnes, yet hee neuer hated *Dauid*. For
*whom God loneth, he loneth to the end, and the gifts and calling
of God are without repentance.* If we loue a man, and yet
hate some sinne that he committeth, might not God, who
is loue it selfe, hate *Dauids* sinne, and yet loue him, and
keepe some sparkes of his spirit and grace in him, and so
preserue as the externall life of the body, so the internall
life of the soule in him? So that neither *Dauid* remained
in death, neither was his loue, no not to *Vrias* altogether
extinguished in him. No doubt but he did loue him as
his true and faithfull subiect, and might loue him, as the
seruant of G O D: yet in that temptation his owne selfe-
loue, and desire to couer his owne sin and shame, did pre-
uaile against his loue to *Vrias*, and did draw him to do an
act, which was no fruit nor effect of loue and charitie,
and yet did not wholly quench loue in him. The Maior
of your latter Syllogisme, which needeth no prooffe, you
seeke to proue by a false assertion, in barely saying accor-
ding to your manner, but not by any place of Scripture
proving, that charitie is the life of the soule. I say that
faith is the life of the soule, the which I proue by these
two sayings of the Scripture. The Prophet *Habacuck*
saith: *The iust shall liue by his faith*, Saint *Paul* saith: *In that
I now liue in the flesh, I liue by the faith in the sonne of God, who
hath loued me, and giuen himselfe for me.* Let this man shew
two such plaine places of Scripture, to proue charitie to
be the life of the soule. Properly Christ is the life of our
soules. Saint *Paul* in the place before alledged saith, *Christ
liued in me.* And when Christ, which is our life, shall ap-
peare. And our Sauour himselfe saith: *I am the way, the
truth, and the life.* For when wee were dead in sinnes, hee
hath quickned vs, and as he hath restored life vnto vs, so
he doth continually nourish and preserue life in vs. But
this

*Habac. 1. 24.
Rom 1. 17.
Gal. 2. 20.*

*Col 3. 4.
Ioh. 14. 6.*

this is attributed to faith, because by it Christ dwelleth in vs, and wee by it be put into the possession of Christ, and of all the benefites of his passion. Concerning the place of *Ezechiel*, because you doe not vrge it, I will not stand vpon it. We doubt not, but men may and doe fall from God and iust actions vnto wicked and vngodly deeds, and may haue a temporall faith, and fall away from the grace of God. But this we say, that true faith in Gods elect, which are sealed with the spirit of adoption, and to whose spirit Gods spirit doth beare witnesse, that they are the sonnes of God, is neuer wholly lost in them, and the same spirit worketh by charity, which in them may be cooled, but neuer cleane quenched. But of the losing of faith, and of the coniunction thereof with charity, I haue before intreated.

Rom. 8.

Now to returne this argument in some sort vpon you: Whereas the Papists auerre, that the Popes faith cannot faile, I reason thus: He that loseth his charity, may lose his faith: the Pope may lose his charity: *Ergo*, the Pope may lose his faith. The first proposition I haue proued alreadie, and haue shewed that true faith is not separated from charity, but worketh by it. And most manifest it is by Saint *James*, that the faith which is without charity, and good works is dead: So that if the Pope be without charity, then he hath but a dead faith. And a dead faith, is as much faith, as a dead man is a man. That the Pope may be without charity, I thinke they will not denie: and if they doe, it may be proued by many examples. a Pope *Iohn* the twelfth, or as *Platina* reckoneth the thirteenth, tooke two of his Cardinals, and cut off the nose of the one, and the hand of the other, as witnesse *Platina*, *Blondus*, and many others. b *Stephanus* the sixt did take the body of *Formosus* his predecessor out of the graue, after he was dead, put him out of his pontificall habite, and put on him a lay mans attire, cut off the two fingers of his right hand, wherewith he did consecrate, and threw them into Tiber. c Pope *Sergius* the third tooke vp againe the body of the same *Formosus*, did cut off his head as if hee had

Iam. 2. 16.

a Platina in

Ioh. 13.

Blond. epito de

cad. 2. lib. 2 pag.

200.

Supplem. chroni-

corum in Iohan.

12.

b Platina in

Seraph. 6.

Supple. chron. in

Stephan. 6.

c Platina in

Serg. 3.

Supplement.

chron. in Serg. 3.

d Platina in
Bonifac. 7.

Suppl. Chron.

e Platina in
Urban 6.

Bonifacius. De-
cad. 3. libr. 1.

pag. 354.

Supplem. Chron.

fol. 121.

f Platina in
Inno. 7.

Supplementum
Chronico. lib. 13.

fol. 226.

had beene aliue, and threw the body into Tiber, as vn-
worthy of buriall. ^d Boniface the seuenth tooke Iohn a
Cardinall, and put out his eyes. ^e Urban the sixt, of seuen
of his Cardinals which he apprehended at Nuceria, took
fue of them, put them in sackes, and cast them into the
Sea. ^f Innocentius the seuenth caused by Lewis his nephew
certaine citizens of Rome, which sought the restitution
of their ancient liberties, and the reformation of the com-
mon-wealth decayed by his euill gouernment, to be
throwne out of windowes, and so killed. Alexander the
sixt caused both the right hand and tongue of Antonius
Mancinellus to be cut out, because he had written an elo-
quent oration against his wicked and filthy life. Many
such other pranks of Popes might be alledged, which
were no more fruites of charity, then was Dauids procu-
ring of Urias death by the sword of the Ammonites. But
notwithstanding these and such other tragicall & tyran-
nicall acts, these Popes faith neuer failed. For they ne-
uer had any, but a false and dead faith, such a faith as the
Diuell hath.

The Pamphlet.

The Protestants shall neuer haue life euerlasting,
because they will haue no merits, for which e-
uerlasting life is giuen.

7. Article.

Vhat soeuer is giuen at wages, is giuen for works.

But the kingdome of Heauen is giuen as wages.

Ergo, the kingdome of Heauen is giuen for workes.

The Maior or first proposition may be declared after this
manner: for example, her maiestie may bestow 1000. pounds
by yeare upon some suiter, either gratis, of meere liberalitie, and
so it is called a gift, donum, a grace or fauour: or upon condi-
tion,

tion, if hee behaue himselfe manfully in the warres of Ireland, and in this case the revenue is called merces, wages, Remuneration, stipendium, a reward, or payment; and although her maiestie did shew him a grace and fauour to promise such a reward for performing such a worke, the which hee was bound vpon his allegiance otherwise to performe, yet once hauing promised, and the worke being performed, her maiestie is bound vpon her fidelitie and iustice to pay that she promised. In like manner, God may giue vs the kingdome of Heauen, without any respect or regard of workes, as he giueth it to little children which are baptised, and so it is a meere gift, and a pure grace. Or hee may giue it with some respect vnto our workes, and so he giueth it to all them, who hauing vse of discretion keepe his commandments: and for this cause it is called wages merces, a reward: and thus the Maior must be vnderstoode: to wit, that whatsoeuer God giueth as wages, is giuen for workes, and such wages are called merits. Wages then and merits haue a mutual relation: for what are wages, but a reward of merits? and what are merits, but a desert of wages?

The Minor is most plaine, and inculcated in Scriptures: *Voca operarios & redde illis mercedem: Call the workemen, and pay them their wages. Ecce venio & merces mea mecum est, reddere vnicuique secundum opera sua: Loec I come, and my wages with me, to giue to euery one according to his works. Vnusquisque propriam mercedem accipiet, secundum suum laborem: Euery one shall receiue proper wages, according to his labour. The like we haue in twentie other places of Scripture, all which infallibly prooue, that the kingdome of heauen is giuen as wages for merits: and consequently that Protestants, who are enemies to merits, shall neuer attaine to the kingdome of heauen, which is purchased by good workes and merits. And for such men vvee may well say, that heauen was neuer made, no more then learning for him that vwill neuer studie, nor vertue for him vwho despiseth the exercise thereof.*

Dd **Answer.**

Answer.

Bernard. in Can-
tic. serm. 61.

August. in Psal.
139.

Hieron. lib. 1.
aduers. Pelag.
fol. 120.

Basil. in Psalm.
114 Homil. 16.
pag. 224.

* μὴ γὰρ ἀποδίδω-
σιν.

AS euerlasting life is not in your bestowing, so wee want not merites to obtaine it, to wit, Gods mercies, and Christs sufferings for vs, with the which wee content our selues; and nothing doubt, but they be sufficient to discharge vs of damnation, and to bring vs to saluation. Of these merits sweetly saith Bernard: *Meum proinde meritum miseratio Domini, &c.* My merit is Gods mercie. I am not cleane voide of merit, as long as hee is not voide of mercies. And if the mercies of the Lord be much, I am much in merits. What though I be guiltie to my selfe of manie finnes? Surely where sinne hath abounded, grace also hath superabounded. And if the mercies of the Lord be from euerlasting to euerlasting, I will also from euerlasting sing the mercies of the Lord. Shall I sing my owne iustice? O Lord I will remember thy iustice onely, for that is mine also, in that thou art of God made iustice to me. So Augustine saith: *Meritum suis nihil tribuunt sancti: totum non nisi misericordia tua tribuunt o Deus.* i. The Saints attribute nothing to their owne merits, they attribute all O God onely to thy mercie. Hierome saith, *Tunc ergo iusti sumus, quando nos peccatores fatemur; & iustitia nostra non ex proprio merito, sed ex Dei consistit misericordia.* i. Then are wee iust, when wee acknowledge our selues to be sinners; and our iustice or righteousness consisteth not in our merits, but in Gods mercie. S. Basil saith: *νεγούμενοι ἀνταποδοῦναι αἰώνια τοῖς ἰουδαίοις, &c.* i. Eternal rest or life is propounded to them that strine lawfully in this life, not rendred according to the merit or desert of workes, but according to the grace of the * magnificent God bestowed upon them that trust in him. But these counterfeit Catholicks not content therewith, nor thinking the same sufficient, will put vnto them the merits of Saints departed, and of men liuing, and their owne workes and satisfactions, thereby fully to effect that, which Gods mercies, and Christs merits are not able perfectly to performe. This their doctrine appeareth

reth both by their prayers in their Masse-bookes, and
 Porteises, and also by the forme of a Monkes absolution
 in these words: *Meritum passionis Domini nostri Iesu* Luther in 2. cap.
Christi, & beata Marie semper Virginis; & omnium san- ad Galat.
ctorum. Meritum ordinis, gravamen religionis, &c. i. Tileman. de He-
 merit of the passion of our Lord Iesus Christ, and of blessed susius de 600.
 Mary alwaies a Virgine, and of all Saints, The merit of thy erroribus Papi-
 order, the heaviness of thy religion, the humilitie of thy con- sta. loc. 9. de re-
 fession, the contrition of thy heart, the good vworke that thou nitens. fol. 67.
 hast done, and shalt doe, for the love of our Lord Iesus Christ,
 be vnto thee for the forgiveness of thy sinnes, to the increase of
 merit and grace, and to the reward of eternall life. Thus these
 men by their doctrine make Iesus Christ not a full, per-
 fect, and sufficient Saviour, and so infringe the saying of
 Saint Peter: *There is not saluation in any other: for among*
men there is giuen none other name under heaven, whereby we Act. 4. 12.
must be saved. What is this but to denie the Lord that
 hath bought vs, as Peter also saith? Whether this do- 2. Pet. 1. 1.
 ctrine be agreeable to the word of God, let the Christi-
 an reader by these places discern and iudge. *Christ came* Math. 20. 28.
to giue his life a ransom for many. Hee is that lambe of Ioh. 1. 29.
God which taketh away the sinne of the world. In him wee
haue redemption through his blood, that is, the forgiveness of Coloss. 1. 14.
sinnes. He hath made peace by the blood of his crosse, and hath 20.
reconciled vs in the bodie of his flesh through death. We are not 21.
redeemed with corruptible things, as silver and gold, from our 1. Pet. 1. 18.
vaine conuersation receined by the traditions of the Fathers,
but with the precious blood of Christ, as of a lambe vnd-filed
and without spot. Hee himselfe bare our sinnes in his bodie on Ibid. cap. 2. 24.
the tree, that we being dead to sinne, should liue in righteousness,
by whose stripes we are healed. The blood of Iesus Christ his 1. Ioh. 1. 7.
sonne cleanseth vs from all sinne. He hath loued vs, and washed Apocal. 1. 5.
vs from our sinnes in his blood, and made vs Kings and Priests
unto God his father. As these places attribute our iustifica-
tion and saluation onely to Iesus Christ and his merits:
so others doe detract and take the same from our workes
and deservings. To him that vworketh not, but beleueth Rom. 4. 5.
in him that iustificieth the vngodly, his faith is counted for

Rom. 11. 6.

Ephes. 2. 8.

2 Timoth. 1. 9.

Tit. 3. 5.

Isai. 55. 8.

Psal. 16. 2.

Rom. 8. 18.

Luk. 17. 9.

righteousnes. If it be of grace, it is no more of workes: or else were grace no more grace: but if it be of workes, it is no more grace: or else were worke no more worke. By grace ye are saved, through faith, and that not of your selues: it is the gift of God, not of workes, lest any man should glorie. Who hath saved vs, and called vs with an holy calling, not according to our workes, but according to his purpose and grace, &c. Not by the works of righteousness, which we had done, but according to his mercie he saved vs. Although this which I haue said may seeme sufficient to answer this article, yet I will say something to this syllogisme.

To the Maior or first proposition I answered, that with men wages is giuen for workes: but with God (*whose thoughts are not as our thoughts: nor waies as our waies*) it is other waies. Man may do labour & seruice to man, which may merit and deserue by equitie and iustice wages and reward. For that there may be a proportion betweene the seruice and reward, and also a benefit and commoditie commeth to him to whom the seruice is done. As in this example here alledged, the Lord Deputie, or some other may doe some such singular seruice in Ireland, that if her Maiestie should bestow vpon him 1000. pound a yeere, he might in some proportion deserue it, and her Maiestie may receiue double benefit by it. But can wee doe any workes, that can either merit and deserue the kingdome of God, or bring any benefit vnto God? *David* saith, *My weldoing extendeth not to thee*. And as *S. Paul* saith, *that all the afflictions of this present life, are not worthie of the glory that shall be shewed vnto vs*: so may I say, that all our imperfect and stained workes are not worthie of the kingdome of God, which wee haue not deserued, but Iesus Christ by his death and passion hath purchased for vs. Can a bond-servant by any seruices looke to deserue an earthly kingdome? and can we which are bond-servants to God, in respect both of creation, and of redemption, looke to deserue the kingdome of God? Christ our Sauour saith: Doth he thanke that servant, because hee did that which was commanded vnto him? I trow not. So likewise ye,

when

when ye haue done all things which are commanded you, say, wee are vnprofitable seruants, wee haue done that which was our dutie to doe. If he that hath done all things which were commanded, must confesse himselfe to be an vnprofitable seruant, how much more must wee confesse our selues to be vnprofitable seruants, who haue both omitted many things commanded, and committed many great and grieuous sinnes prohibited? So saith *Hierome*: *Si inutilis est qui fecit omnia, quid de illo dicendum est qui explere non potuit?* i. If hee be vnprofitable that hath done all, what is to be said of him, that could not fulfill all? Therefore wee are not to trust in our owne merits, but in Gods mercie, which importeth our miserie, and not worthinesse.

Hieron. ad Ctesiphont. aduers. Pelagian.

But for the prooffe of your Minor, you alledge the saying of our Saviour Christ: *Call the labourers, and giue them their wages.* I grant that God doth giue to them that labour in his vineyard, a reward which is called wages, because it followeth pietie and good workes, as outward wages followeth labour. But that this heavenly wages is not deserued by our workes, as that other is by our labour, it euidently appeareth by that parable, where they that had wrought but one houre, receiued as much as they did which had borne the burden and heate of the day. Which sheweth, that this reward came of grace, and not of merit, and so *S. Ambrose* doth expound it: *Non labori primum soluens, sed diuitias bonitatis sue in eos quos sine operibus eligit, effundens, ut etiam hi qui in multo labore sudant, nec amplius quam nouissimi acceperunt, intelligant, donum se gratie, non operum accepisse mercedem.* i. Not paying a reward vnto our labour, but pouring forth the riches of his goodnesse vpon them, vvhom he hath chosen without works, that they also vvhich in great labour haue toyled, and haue receiued no more then the last, may know, that they haue receiued a gift of grace, and not a wages of workes.

Ambros. de uoc. cat. Gen. lib. 1. cap. 5.

To your other places, *Apocal. 20. 12.* and *1. Cor. 3. 8.* I say with *S. Paul*, that God will reward euery man according to his workes, but not for the merite and desert of

Rom. 2. 6. 7.

their workes. To them that continuing in vuell doing seeke glorie, honour, and immortalitie, hee will giue euerlasting life: and vnto them that are contentious, and disobey the truth, and obey vnrighteousnesse, shall be indignation and wrath, tribulation and anguish vpon the soule of every man that doth euill. But you will say, Why is not euerlasting life the wages of good workes, as euerlasting death is of euill workes & sins? I answer, that our euill workes be simply euill, and being transgressions of Gods righteous law, offend his infinite maiestie, prouoke his infinite wrath, and deserue infinite paine and punishment. But our workes are not simply and perfectly good, but be imperfect, and are stained with the corruption of our sinfull nature (as I haue before declared) and therefore cannot satisfie Gods infinite iustice, nor pacifie his infinite anger, nor deserue his infinite glory, but rather require Gods great mercie, as hath beene shewed. And therefore Saint Paul in the sixt to the Romanes hauing said, that *the wages of sinne is death*, doth not say (which had beene most meete to haue beene said, if this pharisaicall doctrine were true) the wages of good workes is eternall life: but he saith; *the gift of God is eternall life, through Iesus Christ our Lord*: as also Oecumenius doth well obserue.

Rom. 6. 23.

You confidently affirme, that the Protestants, who are enemies to merits, shall neuer attaine to the kingdome of Heauen, which is purchased by good workes and merits. Where first I would aduise you to take heed, that you be not brethren to those olde heretikes called *Hieraclite*, to whom Saint *Augustine* doth ascribe this as an heresie, that they denied infants to appertaine to the kingdome of Heauen, because they had no merits. His words be these:

August. in catal.
Heret. Heret. 47.

Hieraclite ad regnum celorum non pertinere paruulos dicunt, quia non sunt eis vlla merita certaminis, quo vitia superentur. i.

The Hieraclites say, that infants belong not to the kingdome of Heauen, because they haue no merits of strife, whereby to ouercome vices. How neere you iumpe with these olde Heretikes, as you doe in many matters with many others, let the Christian reader indifferently iudge. Secondly, I say, that

that we are enemies neither to those true merits of Gods mercies, and Christs sufferings before mentioned, nor to mans good workes, but to the merit of them, and vaine confidence put in them. Wee say with Saint *Augustine*: *August. prefat. Si vis alienus esse à gratia, iacta merita tua. i. If thou wilt be*

in Psal. 31. voyde of grace, boast thine owne merits. Thirdly, we belecue that the kingdome of Heauen commeth to vs by inheritance, and not by the purchase of our workes and merits.

Christ saith: *Come ye blessed of my father, take the inheritance of the kingdome prepared for you, from the foundation of the world.* Saint Paul saith: *If we be children, we are al-*

so heires, even the heires of God, and heires annexed with Christ. Thus the kingdome of Heauen is ours, in that wee be co-

heires with Christ. By whose bloody and blessed merits it is purchased to vs: and not by the workes and deserts of vs vnprofitable seruants, and prodigall children, who haue alwayes neede to pray and say: *Enter not into iudgement with thy seruant, for in thy sight shall no man that liueth be iustificed: and if thou O Lord straightly markest iniquitie, O Lord vvhoe shall be able to stand?*

To conclude, you that so severely censure vs, looke to your selues, & take heed you be not like that proud Pharisee, who gloried of his works, and disdained the sinfull Publican: and that you be not like the Angell of the Church of Laodicea, who said *that he was rich, increased with goods, and had need of nothing, and did not know that hee was wretched, miserable, poore, blind, and naked.* And that you be not like that mad man of Athens, called *Thraselaus*, who comming in his madnes to the hauens named *Pyreum*, did vainely imagine, that all the ships & riches there, were his owne: but being cured, and brought to good vnderstanding, hee saw his pouertie, and perceiued that hee scarce had a penny in his purse. Euen so, if you were thoroughly cured of this phrensie of Poperie, you would acknowledge your owne miserie, and hunger for Gods mercie: confesse your owne pouerty, that Christ may enrich you: your owne nakednes, that he may with the robe of his righteousness couer you: your owne guiltinesse,

that

Luke 1. 53.

that he may acquite and iustifie you; and finally, humble your selfe, that he may exalt you. For it is hee that filleth the hungry with good things, and sendeth the rich empty away. I would you would ioyne with your owne Cardinall Poole in this point, who misliking of *Orosius* booke de iustitia dedicated to him, for attributing too much to mans iustice and righteousnesse, did adde this worthie saying, and worthie by all meanes to be receiued, That wee can neuer attribute too much to the mercie and righteousnes of God: nor too much take from the righteousnesse of man. This is written not onely by Doctor *Hoddon* in his booke against *Orosius*: but also by *Prutius* his Secretarie in his life, as that excellent Antiquarie, and learned man my good friend Master *Camden* did tell mee. To conclude, be not like the froward Iewes, who hauing a zeale towards God, but not according to knowledge, being ignorant of the righteousnesse of God, and going about to establish their owne righteousnesse, haue not submitted themselues to the righteousnesse of God: For Christ is the end of the law for righteousnesse vnto euery one that beleeueth; but obey the counsell and calling of God:

Rom. 10. 2. 3.

Isai. 55. 1.

As buyers of
Popes Par-
dons, Masses,
&c. doe.

Ho, euery one that thirsteth, come yee to the waters, and yee that haue no siluer, come, buy and eate: Come I say, buy wine and milke without siluer and without money. Wherefore doe yee lay out siluer, and not for bread? and your labour without being satisfied? Hearken diligently vnto me, and eate that which is good, and let your soule delight in fatnesse. Encline your eares and come vnto mee: heare and your soule shall liue, and I will make an everlasting conuenant with you, euen the sure mercies of *Dauid*. The which sweet and hid Manna of Gods mercies they that refuse to eate, but had rather feede on the draffe of their owne muddie merits, shall neuer inherit heauen, but shall be cast into the lake of fire and brimstone, where the beast and false Prophet are, and shall be tormented day and night for euermore.

Apocal. 10. 10.

Basil

Basil in Moral. Sum. 72. cap. 1.

Δὲ τὰς ἀκοῦσας, It behooueth the hearers (and readers) being instructed in the Scriptures, to prooue the things which be spoken (and written) by their teachers: and to receiue those things that be consonant to the Scriptures, and to reiect those things that differ from them, and vterly to auoyde those that doe continue in such Doctrines.

IOB. 6. 24.

Teach me, and I will hold my tongue: and cause me to vnderstand, wherein I haue erred.

ISAIA. 41. 21.

Stand to your cause, saith the Lord: bring forth your strong reasons, saith the King of Iacob.

Doctrines.
and utterly to remove those that do continue in such
times, and to rectify those things that differ from them,
receive those things that be consonant to the Scrip-
tures, which be spoken (and written) by their teachers: and so
being instructed in the Scriptures, to prove the things
as they are. It behooveth the hearers (and readers)

Isaiah 40. 1.
Teach me, and I will hold my tongue: and cause me to un-
derstand, wherein I have erred.
Isaiah 40. 2.
And to your camp, O Lord: bring forth your strong
armies, (and the King of Jacob.



An answer to certaine Popish questions, and frivolous cauillations, given forth vnderhand to seduce the simple, and to slander the truth: now first printed.

TO THE READER.



Oo! Reader, I am to certifie thee of the occasion of the first writing and now publishing of this my answer to these Popish questions and calumniationes. In the yeare 1592. a good vertuous gentlewoman, called Mistris Iane Brograeue, yet liuing, and dwelling in Vapnam in Northampton shire, being in her native Country with her friends, some not so well affected to the truth as others, praised be God, are, did giue to her these questions, intending thereby (as it seemeth) to pervert her, and to conuert her from the trueth of God, vnto their false Doctrines & Idolatry. The which she presently deliuered vnto me, and desired mee to write an answer vnto them. This her godly request I thought my selfe bound in conscience for to satisfie, and thereupon I did forthwith in short time write this answer, the which she did send to her deceaued friends, for their better instruction and information. Afterwards by words which a Popish Priest in conference with me did utter, I did gather, that the same was sent to Wisbeche, there to be hammered, and examined. But what they did with it, I doe not know. I neuer heard that either they, or any other euer

To the Reader.

made any reply vnto it. I haue beene moued by some, and
namely by M. Christopher Goodman (to whom I did
send a copie of it, because it did concerne him) to publish
it in print. The which although it was allowed to the
Presse many years past, by one in great place and authori-
tie now, yet I haue vntill this time suppressed it, howbeit
now I haue yeelded to publish it, partly because the mat-
ter both obiected and answered is suteable to the former
articles, and my answeres: and partly because the Prin-
ter, who had intelligence of it, did earnestly desire to
haue it. I haue now passed it, as at the first I did write
it without addition or alteration. This I confesse that
thou good Reader mayst reade these things, namely those
of Acrius, Vigilantius, &c. obiected to vs, more lear-
nedly and largely answered by others, especially by that
reuerend and learned man M. D. Abbot in his learned
answere to D. Bishops Epistle. Notwithstanding, if this
my simple labour herein bestowed, may serue in some mea-
sure to the confirmation of the truth, and confutation of
errour: to the instruction and edification of the faithfull
that reade and receiue it, and, if not to reclaime the se-
duced, yet to be a testimonie and witnesse against them,
that will be more ready to reiect it, then to reade and ex-
amine it, I know that God shall thereby be glorified, and
his Church profited, the which is the onely thing I seeke
and desire. Aprill 22. 1608.

Thine in Iesus Christ,

ED. BRILKLEY.



I receiued of a good Christian Gentlewoman the
14. of Iune 1592. a paper containing three
questions, with other things hereafter follo-
wing, the title of which writing was set downe
in these words.

*Three questions moued to M. Goodman a Prea-
cher in Westchester by a Catholique Gentle-
woman, to the which hee could giue no an-
swere.*



His title seemeth partly to con-
taine an vntruth, and partly to
shew a proud and arrogant spirit.
Whether this be not an vntruth
or in plaine words a Lye, that
M. Goodman, so auncient and lear-
ned a man (who aboue forrie
yeares past was publique profes-
sour and reader of Diuinitie in
the Vniuersitie of Oxford, and since hath beene a conti-
nuall and painfull Preacher) could not answere these fri-
uolous and fond questions, let the indifferent Reader
iudge. And whether this proceedeth not of a proud spi-
rit, that this Catholike gentlewoman (as she is termed)
should propound such pithie and profound questions,
that M. Goodman could not answere them, let the reader
vprightly consider. But this is the manner of all these

*Esey 4. 21.**Prov. 3. 7.**Homil. de Adam
& Eva.**Falsly so called.**1. Cor. 14.**Rom. 10 14.**1. Tim. 2. 5.*

counterfait Catholiques, to despise vs as vnlearned, and to thinke highly of themselves, and their fauourers. But let such take heede that the saying of the Prophet take not holde on them; *Woe be to them which are wise in their owne eyes, and prudent in their owne sight.* I would with *Salomon* exhort this Gentlewoman not to be wise in her owne eyes, but to feare God, and to depart from euill: and rather humbly to submit her selfe to learne of *M. Goodman*, then proudly to think, that she is able to propound such questions in Diuinitie, as he is not able to answere. Now whereas this Gentlewoman is called a Catholique, a title which the enemies of Gods truth (whom for distinction sake wee call Papists) doe falsly arrogate to themselves, and vainely bragge of, let vs a little consider how truly or falsly they take this title vpon them. That godly father *S. Chrysostome* hath a good saying: *Satis sufficere credimus quicquid secundum praedictas regulas Apostolica scripta nos docuerunt, ut prorsus non opinemur Catholicum, quod apparuerit praefixis sententijs contrarium. i. Wee helieve to be sufficient whatsoeuer the writings of the Apostles haue taught vs, according to the aforesaid rules, so that wee doe not at all thinke that to be Catholique, which shall appeare to be contrarie to the foresaid sentences.* *Chrysostome* here sheweth vs that the Apostles writings doe sufficiently teach vs Gods truth, and that that is not to be called or counted Catholique, which doth appeare to be contrarie to these Apostolicall writings. Now, if wee can plainly prooue that sundry points of doctrine which these Catholiques doe hold, be contrarie to the writings of the Apostles, as their prayers in a strange vnkowne tongue, their prayers to Saints, their making of other Mediators & Intercessours besides Iesus Christ, their mangling of Christs holy supper, in taking away the cup from Gods people, their offering of Iesus Christ for a propitiatorie sacrifice for the sinnes of the quicke and the dead, their Images, their Pilgrimages, their Popes supremacie, & sundry such others; then neither is their doctrine Catholique, nor they true Catholiques. *Vincentius Lyrinensis*, an Author greatly esteem-

esteemed of these men, and not misliked of mee, writeth thus: *In ipsa etiam Catholica Ecclesia magnopere curandum Vincen. Lyrinon. est, et id tenemus quod ubiq, quod semper, quod ad omnibus aduersus profu. creditum est: hoc est etenim vere propriu q Catholicum, quod omn. Haresion ipsa vis nominis ratioq, declarat: i.* Also in the Catholique *Novati.* Church is selfe wee ought to be carefull that wee holde that which hath bene beleueed in all places, in all times, and of all persons, for that is truly and properly Catholique, which the force and reason of the name doth declare. Now if these called Catholiques can proue that their Romish doctrine, hath euery where in all ages & of all persons been beleueed; then we will grant it to be Catholike, and them to be Catholiques. But this they shall neuer be able to doe: for as it is most certaine that the primitiue Church neuer taught nor beleueed the doctrine now taught in the Romish Church: so the Greeke Church, the Muscouites, the Christians in Aethiopia, Aumenia, and other countries (where Christianitie hath continued, haue neither submitted themselves to the Church of Rome, nor haue beleueed and accepted all the doctrine therein professed. In the Councell called Agathense it was thus decreed, and is also recorded in the Popes decrees. *Seculares qui Concil. Agathen. Canon. 18. de in natali Domini, Pasche & Pentecoste non communicauerint, sanct. 2 cap. Sc. Catholici non credantur, nec inter Catholicos habeantur. i. cula.* These secular or worldly men which communicate not at the feast of the Natinitie of Christ, at Easter and Whitsontide, let them not be beleueed to be Catholiques, nor counted to be among Catholiques. By the which this Gentlewoman and many other her fauourers will be prooued to be no Catholiques. But to conclude this point, those which beleue and obey the true doctrine of almightie God contained in the holy canonickall Scriptures, be true and sincere Catholiques; and those which maintaine false and damnable doctrine, not agreeable to the same, bee indeede Heritiques. And whether they or wee doe holde the saide true doctrine of God, let euery one that hath care of his owne saluation, carefully seeke, and wisely in the feare of God consider: and let them not be caried away

Act. 23. 8.

*Epiph. her. 31.
Tertul. de mon-
gam.*

Rom. 2. 28.

*Caus. 8. Quest. 1.
nec sufficere.*

Isa. 48.

away with naked names and bare titles; wherewith the enemies of Gods truth haue in all ages seduced the simple. There were in the time of our Sauour Christ a sect, and sort of men which held, that there was no resurrection of the dead, neither Angell nor spirit, and yet these Monsters had got them a glorious title, and were called Sadduces, which in the Hebrew tongue doth signifie iust and righteous men. Another sect were Pharisees, so called as some thinke, because they were expounders of the Law, as others iudge: *Tanquam separati*. i. as separated from the societie of others, in effect the same that *Monachi*, that is to say, liuers alone: yet notwithstanding this glorious title, and sundry austere and strait obseruations which in their liues they vsed, they were the greatest aduersaries our Sauour Christ had. The Valentinian and Montanist Heritiques called themselues, *Spirituales*, spirituall men, and counted others carnall. Therefore we are not to be moued with such outward titles, which are but sheepes clothings to hide rauening Wolues. But as *S. Paul* saith, hee is not a Jew, which is one outward, euen so euery one is not a Catholique, that is so outwardly called, but hee is a true Catholique, that truly in his heart beleueth and obeieth the heavenly doctrine of almighty God, contained in the holy canonicall Scriptures; in which the onely rule both of faith and life is prescribed vnto vs (as *Beda* saith) the which holy doctrine deliuered and sanctified vnto vs in the holy Scriptures, if this Gentlewoman, and other of the same sect do not obey, as most certainly they doe not, and as hereafter shall be proued, they be no true Catholiques, howsoeuer they be so outwardly called, and doe vainly bragge of the same, to whom may be well applied that saying of the Prophet. Heare yee this O house of *Iacob*, which are called by the name of *Israel*, and come out of the waters of Iuda, which sweare by the name of the Lord, and make mention of the God of *Israell*, but not in truth nor in righteousness. But now I come to the questions.

1. First, whether Masse or Communion was brought first to England at the conuersion of our English nation to Christianitie.

2. Secondly, whether Masse or Communion be more ancient.

3. Thirdly, whether the Cōmunion as it is now practised in England, were extant in any nation before the Raigne of King *Henry* the eight.

Answer.

AS touching the administration of the Sacrament of Christs body & blood, which is commonly called the Communion, because it is a pledge vnto vs of that Communion and fellowship which wee haue both with our Sauour Christ, and also one with another, two kinde of things are to be considered. First, such as be of the substance and essence thereof, which are vnchangeable. Secondly, such things as be Accidentall pertayning to the forme and fashion of the ministration thereof, which be variable. Of the former sort is the hauing of bread and wine, the distribution of the same to them that be present, prayer, and thanksgiuing in a knowne tongue, that all with one mouth and heart may giue thanks to God for his great and infinite mercies towards vs, in not sparing, but giuing his owne deare sonne for vs, even his body to be broken vpon the Crosse, and his blood to be shed for our saluation, whereof the bread and wine is a Sacrament, that is to say, a holy signe, remembrance, and pledge vnto vs, yea and a meane and instrument, whereby wee are made partakers of Christes body and blood giuen for vs, and of all the benefits of his passion. These things be of the substance of the Sacrament, and ought alwaies to be vsed, and may not be altered. Other things there be accidentall, as the time and place of ministring the same, the habit or tire to be vsed of the Minister, the forme of prayer, and thanksgiuing in respect of the words. These and

such other be not of the substance of the Sacrament, and haue no expresse commandement, but be variable and changeable, so that all things be done decently and to edification.

*Lib 7. iud. 2.
Epist. 6. 3.*

Now to come vnto your questions. If you meane by the Communion and Masse, the forme of praiers and Liturgie vsed by vs and you; I may well say, that neither of them both were first brought into England at the conuersion thereof to Christianitie, altogether in such forme as now they be vsed; for both, what diuersities of Liturgies, and seruice bookes haue beene; and also what additions haue beene put to the same is not vnknowne. *Gregorie* saith, the Apostles did consecrate and minister the Sacrament only with the prayer of our Sauour Christ. There be extant diuers & sundrie Liturgies, of the which the Papists attribute one to *S. Iames*, another to *S. Basil*, another to *S. Chrysostome*, one differing frō another. And in this small Iland within the time of Popery, there were three or foure sorts of Masse bookes: one after the manner of *Yorke*, another after *Sarum*, another after *Bangor*. And about thirtie yeares past there was brought in a *Romane* Missall, which abolisheth the rest. It appeareth both by *Augustine* the Monkes questions, and *Gregorie* the first answeres, that there were diuers and different orders in diuers Churches. *Augustines* question hath these words; *Cum una sit fides, sunt Ecclesiarum diuersa consuetudines, & altera consuetudo missarum in sancta Romana ecclesia, atq; altera in Galliarum tenetur: i. Whereas there is but one faith, there be diuers customes of the Churches, and there is one custome or order of Masses in the holy Church of Rome, and another in the Churches of France.* So also wee confesse that in the Churches, where the truth of Christs Gospell is taught, there be sundry Liturgies differing in forme of words, and yet agreeing in substance of matter, which may well be vsed to the glory of God, and comfort of his people. So that it forceth not though our Liturgie, or forme of prayer vsed at the ministratiō of Christs holy supper, were not brought into this Land at the

*Beda Ecclesiast.
hist. lib. I. cap. 28.*

the first conuersion thereof, or were neuer vsed before the raigne of King *Henrie* the eight, as long as it cannot be prooued, that it containeth any thing vngodly, and dissenting from the word of God: neither doth it auaille them, though they could proue, that their Masse as it is now vsed, was brought into this Land at the conuersion of it (which they cannot doe) as long as we can plainly proue, that it containeth a false fained sacrifice, and hath many wicked prayers, and superstitious toyes, contrarie to the word of God. Well saith *Tertullian*: *Quodcumq;*

aduersus veritatem sapit, hoc erit Hæresis, etiam vetus consuetudo. i. What soeuer is against the truth, the same is Heresie, euen an olde custome. But I will shew that some of their olde prayers which they vse in their Masse, be wicked and dissenting from the word of God.

Tertul. de Virg. gin. v. claud.

The Priests in the Canon of the Masse after Consecration, prayeth in these words: *Supra qua propitio & sereno vultu respicere digneris, &c.* That thou wouldest vouchsafe to looke with a mercifull and fauourable countenance vpon the said sacrifice, and that thou wouldest accept the same, as thou vouchsafedst to accept the gifts of thy righteous seruant *Abel*, and sacrifice of our Patriarch *Abraham*, and the holy sacrifice and immaculate host which *Melchisedech* the high Priest offered vnto thee. Here the Priest prayeth to God mercifully to look vpon, and to accept this sacrifice, as hee accepted the sacrifices of *Abel*, *Abraham*, and *Melchisedech*. And what is this sacrifice? forsooth, say they, Iesus Christ himselfe, whom they offer for a propitiatorie sacrifice: So that by this doctrine the Priest prayeth to God the father, mercifully and fauourably to looke vpon, and to accept Iesus Christ his sonne. *S. Paul* teacheth vs, that Christ sitteth at the right hand of God, and maketh intercession for vs: this Popish Canon teacheth vs, that the Priest maketh intercession to G O D the father for Iesus Christ And whereas Saint *Paul* saith, that Christ is the onely Mediatour betweene God and man; this Popish Canon maketh the Priest Mediatour betweene God the father and

Rom. 8. 34.

1. Tim. 2. 5.

Iesus Christ. Is not this good Catholike doctrine? the which must needs follow, if their doctrine of their Recall offering, and sacrificing of Iesus Christ himselfe for a propitiatorie sacrifice be true. Moreouer, if here by the sacrifice of *Melchisedech*, be meant that which in the 14. of Genesis is mentioned, whereby they often endeuour to proue their fained sacrifice, then I say the Scripture is falsified, for *Melchisedech* did not offer bread and wine for a sacrifice vnto God: but brought them forth to refresh *Abraham*, and his Souldiours returning from the battell.

In the Canon they haue another prayer. *Libera nos quesumus Domine, &c. Deliner vs wee beseech thee O Lord from all euils past, present, and to come, and through the intercession of the blessed and glorious, and alwaies Virgine Marie the mother of God, and of thine Apostles Peter, and Paul, grant vs mercifully peace in our dayes, &c.* When they shall by the holy Scriptures, the onely rule of faith and life, as is before said, proue that this doctrine of the intercession of the blessed Virgine, and other Saints, is sound and true, then we will grant this to be an holy prayer: in the meane time we must otherwise iudge of it, to be a wicked and blasphemous prayer, derogating from the intercession of Iesus Christ, of whom Saint *Iohn* saith: *If any man sinne, wee haue an Aduocate with the father Iesus the iust, and hee is the reconciliation for our finnes.* Where Saint *Iohn* teacheth vs, that hee is the Mediatour and Aduocate to make intercession for vs, who is the reconciliation for our finnes: but neither the Virgine *Marie*, nor anie Saint in heauen, is the reconciliation for our finnes, therefore no Saints can be our Aduocate and Mediatour to make intercession to God for vs. Other most blasphemous prayers they haue vsed in their Masses, as for example: *Christe Iesu per Thomae vulnera, que nos ligant relaxa seclera. i. Oh Christ Iesu, by the wounds of Thomas release or vnlasse our finnes which doe binde vs.* Againe, *Opere nobis Thomas porrige, rege stantes, iacentes erige, mores, actus ac vitam corrige, in pacis nos viam dirige. Salus Thomas, virga,*

*ga iustitia, mundi iubar, robar ecclesie, plebis amor, cleri de-
licie, salus gregis tutor egregie, saluta tua gaudentes gloria.* O
Thomas helpe vs, gouerne them which stand, lift vp
them that fall, correct our manners, actions and life, and
direct vs in the way of peace. All haile Thomas the rod
of righteousness, the brightnes of the world, the strength
of the Church, the true loue of the people, the delight of
the Clergy: All haile oh thou worthy preseruer of the
flocke, saue those that reioice in thy glory. Whether
these be not most wicked and blasphemous praiers, let
any that hath any sparke of iudgement iudge. What can
we more in a manner either aske of God, or attribute to
our Sauio^r Christ, then here is attributed and asked of
Thomas Becker, of whom wee may well doubt whether
he be a Sain^t in heaven or not? Yea by the testimony of
certaine old chroniclers it may be thought, that he is ra-
ther a diuell in hell, then a sain^t in Heaven. For both he
wickedly disobeied the King, which had beene his gra-
tious Lord and aduancer, and also most of the Bishops
of England then were against him. But it is enough that
the holy father of Rome hath canonized him and made
him a Sain^t, though God neuer did. Then wee may al-
so pray and say, *Tu per Thomas sanguinem quem pro te im-
pendit, fac nos Christe scandere quod Thomas ascendit.* The
which that they might not be void both of rime and rea-
son, they thus translated and printed in *Queene Maries*
daies. By the blood of *Thomas*, which he for thee did sp^ed
make ys, Christ, to come whither Thomas did ascend. If
such praiers as these which tend euen to the denying
of our Lord Iesus Christ that hath bought vs, were in
our communion bookes, then I would euen wish them
all in a flaming fire, with the which I would all the masse
bookes, Portuisses, and popish Primers in Engla^d were
purged: Now if these named Catholiques can proue,
that the praiers vsed by vs at the ministration of Christs
supper bee wicked, & not agreeable to Gods holy word,
then they say somewhat. But if they be sound and godly,
then it maketh no matter how new they be in respect of

the forme of words; being olde, godly and comfortable in respect of the substance and matter. Their owne *hora canonica*, canonically houres, vsed in their portuises were ordained by *Vrbannus* the second, in the time of *William Rufus*. Moreouer, as touching those essentiall and substantiall things of the Sacrament before mentioned, I would aske of this Catholique gentlewoman, and her fauourers, whether they in their consciences doe thinke that the said sacrament was first ministred in a tongue knowne generally of the people, or in a strange vnkowne tongue; and whether is most ancient the ministring of it, vnder both kinds of bread and wine, or onely vnder one kinde; and whether is elder the distributing of it to all the people present, or the sole receiuing of it by the Priest alone, the people standing by gazing vpon it and worshipping it. I am sure none can affirme the latter, but he that is *ferrei oris, et plumbei cordis*, hath a face of yron, and a heart of lead, as *Lud uicus Vines* himselve a Papist sometimes said of the Author of the golden legend. And therefore the godly Christian Reader may plainly perceiue that our ministring the Sacrament of Christs body and bloud is more ancient then theirs. And if we compare our communion booke with their new Romane Missall now and newly receiued, though ours were neuer before the raigne of King Henry the eight, yet it is more ancient then theirs, which hath not beene (for ought that I know) before the raigne of our gracious Queene Elizabeth. And this may sufficiently serue for to answere the three first questions, which tend all to one end: in the which not onely antiquitie, but also verity is to be respected: for as antiquitie ioyned with verity is effectuall: so separated from the same it is of no force, as Saint Cyprian saith, *Consuetudo sine veritate vetustas erroris est. i.* Custome without truth is but old error. Now followeth in the said paper.

The title of the Legend.

Ad Rom Con.
Epist. Stepha.

Wherefore is not the communion according to the institution of Christ recorded in the three Euangelists, viz. *Mathew, Marke and Luke*, where it is written that Christ first washed the feete of all them that receiued, and commanded them to doe the like, then preached vnto them, afterward tooke bread in his hand, lifted vp his eies to heauen, blessed it, brake it &c. and all this he did after supper: but our minister now doth obserue none of these.

Answer.

IN this question is both follie and falshoode: follie, in asking wherefore the Communion is not administred according to the institution of Christ, which doth agree therewith in all the substantiall points thereof: whereas their masse vtterly differeth from the same. And falsehood, in saying that it is written in the three Euangelists, *Matthew, Marke and Luke*, that Christ washed the feete of all those that receiued; whereas indeede this is written in none of them, but onely in *Saint Iohn*: neither was that either done by our Sauour Christ, or recorded by *Saint Iohn*, to binde vs alwaies to wash the feete of those that doe receiue the Sacrament, but onely to teach vs to auoid ambition and pride (which hath too much raigned in the papacie,) and to humb'e and submit our selues one to another in the feare of God. *1. Cor. 11.* Wee read both in the scriptures, and in the ancient Fathers of the ministration of Christs holy supper, yet there is no mention of washing of feete before the same. Neither was the same required or vsed in the time of Poperie: And therefore this is foolishly required of vs,
now

now as a part of the institution of Christ, which may appeare to bee no part thereof, in that by the providence of God, those three Euangelists here named, who doe rehearse and describe the institution of our Sauour Christs supper, doe omit it, and that Euangelist which doth not touch the institution, doth record it. Therefore the scope and purpose of our Sauour Christ is (as I haue said) by this washing of his disciples feete, to teach vs humility, and not to binde vs of necessity to wash the feete of them that shall receiue.

Moreouer, this gentlewoman, or Author saith, that Christ preached, tooke bread in his hand, lifted vp his eyes to heauen, blessed it, brake it &c. and all this hee did after supper: but our minister now obserueth none of all these things.

As touching preaching, all good, godly and learned ministers doe vse to preach the word of God before the ministration of the Sacrament, both thereby to declare the death of Christ vntill he come, that by it only wee be deliuered from eternall death, and be made the children of Gods mercie, and heires of his glorie: and also to stirre vp the people reuerently and worthely to receiue that holy myserie, being as I saide before, a pledge vnto vs of Christs body and bloud giuen for vs, and of our saluation purchased thereby. This preaching of Gods word wee thinke very requisite to bee ioyned with the Sacrament, which is a seale thereof, and therefore wee bee as neare in following Christs steps in this point, as it hath beene vtterly neglected by the Papists, who haue beene so farre from preaching at the ministration of the Sacrament, that they haue not made any declaration of Christs death, and the fruit thereof in a known tongue, to the peoples instruction and edification. If the preaching of the word be in some particular Churches omitted, it is for want of the sufficiency of allowance in some parishes, not able to maintaine a learned and a preaching Minister: and yet in those Churches there are by order appointed such lessons in-
structi-

structions and exhortations to bee read at the mini-
 strie of that blessed Sacrament, which setting out
 plainly the excellent power and effect of Christ his
 death, may mooue the people present to a more re-
 uerend regard of that holy seruice. We take the bread
 into our hands, both when wee receiue it our selues,
 and deliuer it to others: whereas in Poperie the peo-
 ple were not so holy as the Priest, to touch it with
 their hands, but had it thrust into their mouthes. As
 touching lifting vp of eyes, I read not in the three
 Euangelists heere named, any mention made of our
 Sauour Christs lifting vp of his eies at the time of the
 celebrating of his Supper with his Disciples: and
 therefore you haue falsly foysted in this of your owne.
 But yet if our Sauour Christ did at his Supper, lift vp
 his eyes to heauen, wee are not thereby bound of ne-
 cessity to follow the same. True it is, that euery acti-
 on of our Sauour Christ is for our instruction: but
 false it were to say, that euery action of our Sauours,
 is for our imitation, that is, of necessity of vs to bee
 followed. I write not these as though I thought it vn-
 lawfull to lift vp our eies to heauen: but this I ac-
 knowledge, that as when wee doe behold and con-
 sider our owne manifold, heynous, and horrible sins
 whereby wee haue transgressed Gods lawes, offended
 his Maiesty, and deserued his wrath and eternall dam-
 nation, wee may with the Publican bee ashamed *to lift* *Luke. 18. 13.*
up our eyes to heauen: So on the other side, when by a true
 faith in Gods promises, wee behold his great loue and
 mercie towards vs, in not sparing but giuing his owne
 deare Sonne for vs, we haue good cause to lift vp our
 eyes, hands, and hearts vnto God which is in heauen:
 giuing him most humble and heartie thanks for his said
 vnspeakeable mercies towards vs in Iesus Christ. But
 whereas you say, that Christ blessed it, meaning the
 bread; I say in plaine words, that you bely the text: for
 it is not there sayd, that hee blessed the bread, but that

hee blessed, that is to say, gaue thanks to his heavenly father for his great mercy towards mankinde, and for the great worke of our redemption and saluation, which hee was then to accomplish. That our Sauour Christ, by blessing, did meane not a Magicall incantation of the consecrating and transubstantiating the bread and wine into his naturall body and blood, as you falsly surmise, but a thankesgiuing to his father, it is most manifest by the texts: for whereas in Saint *Matthew* and Saint *Marke* it is recorded, that when our Sauour Christ tooke the bread *he blessed*, immediatly followeth, that when hee tooke the cup, *hee gaue thanks*: whereby it most evidently appeareth, that blessing and thankesgiuing is all one thing. And yet this is more manifest: For whereas Saint *Matthew*, and Saint *Marke* say, as is before declared, that our Sauour when hee tooke bread, *blessed*; Saint *Luke* and Saint *Paul* say, hee gaue thanks. Hereunto also pertaineth that plaine place of Saint *Paul*: *When thou blessest in the spirit, how shall hee that occupieth the place of the vnlerned, say, Amen, to thy giuing of thanks, seeing hee knoweth not what thou sayest?* Who is so blinde and so ignorant, that heere seeth not blessing and thankesgiuing to be all one thing? And therefore againe I say, that by blessing, is not here meant a secret whispering of fine words, to the conuerting of the substance of bread and wine, into Christs body and blood, as Priests foolishly vse, and falsly teach: but a thankesgiuing to GOD for solouing vs, that hee hath *giuen his onely begotten Sonne for vs, that as many as beleene in him, shall not perish but haue euermlasting life*: For the which cause, this Sacrament is of the ancient fathers called *Encharistia*, that is to say, thankesgiuing. As touching the breaking of bread, which may resemble to vs the breaking of Christs body vpon the Crosse, wee doe follow our Sauour Christ therein, and doe breake it when we distribute it vnto the people: the which the Papistes doe
not,

Matth. 26. 26.

27.

Mark. 14. 22.

23.

*Luke 22. 19.**1 Cor. 10. 24.**1 Cor. 14. 16.**John. 3. 26.*

not, but thrust in a whole vnbroken wafer into their
mouthes. Indeed, I know that the Priest himselfe doth
in his Masse breake his hoste into three parts: One to
signifie the Saints in heauen: another the faithfull vpon
the earth: the third, the soules in Purgatory. But this
deep diuinity they haue found vpon the back side of the
Bible. But because this Gentlewoman, or author of this
scrole, vrgeth eagerly the breaking of bread, I would
faine know what the Priest doth breake, when he brea-
keth his Hoste (as they call it) into three parts. First
hee breaketh not (by their doctrine) the substance of
bread: for they say there is none remaining: so say that
they breake Christs body, wre blasphemy, although it
pleased that holy Pope Nicholas, with his Councell, to
prescribe that godly and learned man Berengarius, in his
recantation, to affirme the body of Christ, *Mambius*
Sacerdotum tractari, frangi, & fidelium dentibus atteri. i.
To be handled with the Priests hands, & to be broken, and torne
with the teeth of the faithfull. And to say, they breake
accidents without a substance were folly, or rather
madnesse.

De consecra. dist.
2. Ego Berenga-
rius.

These things before being considered, let the in-
different reader uprightly consider how true-
ly this Catholike Gentlewoman saith, that we
observe none of these. Now it followeth in the
sayd paper.



Gg 2

The



The truth of the Catholike religion and of
 euery part thereof, is proued euidently, by
 the testimony and consent of all writers
 in all ages, since Christ and his Apostles.
 As for example, the Real presence of Christ
 in the Sacrament, the Sacrifice of the
 masse, Purgatorie, Prayer for the dead,
 Prayers to Saints, the vse of Images,
 the signe of the Crosse, Pilgrimage to
 holy Places, and the rest now in con-
 trouersie.

Answer.



Ere bee things as boldly
 affirmed, as they bee bare-
 ly proued, or rather cleane
 omitted; and therefore they
 might without further prooffe
 as well bee denied of mee,
 as they bee affirmed of
 them. And although I minde
 not

not long to stand vpon these particular poynts: yet I will not let them goe so nakedly as they do, but will somewhat touch them. But heere let the Christian reader consider and marke, that whereas this Catholike Gentlewoman saith, that the truth of their Catholike religion, and euery part thereof is prooued evidently by the testimonies of all writers in all ages, since Christ and his Apostles; they seeme to exclude from this prooffe, the Law and the Prophets, the Gospell of our Sauour Christ, and the writings of the Apostles contained in the canonically Scriptures: For if they had meant otherwise, they would haue sayd, that the truth of the Catholike religion, and euery part thereof, is prooued evidently by the testimony of the holy Scriptures, and of all writers in all ages since Christ and his Apostles.

Therefore if their meaning bee, as their words seeme to import, to exclude from this prooffe the canonically Scriptures, then they exclude the onely true triall of Christian religion: for if the holy Scriptures bee the onely rule of our faith and life, as *Be* ^{*Caus. 3. quest.*} *da* ^{*Nec suff. cere.*} saith in these words before alledged; *Nobis sacris literis vnica est credendi pariter & viuendi regula praescripta. i. The onely rule both of faith and life is prescribed vnto vs in the holy Scriptures*: then in the prooffe of Christian religion, we ought not to exclude them, but chiefly, yea onely to admit them. And if Saint *Aug. de natu. & Angustine* doe truly say, that wee ought without *& grat. cap. 60.* refusall to giue our consent onely to the Canonically Scriptures; then surely wee ought to trie and examine all matters by them. Therefore I may say vnto you with the same Saint *Augustine*, *Auferantur ergo, De vnitas. Eccle. &c.* Let these things bee taken away which wee recite ^{*cap. 2.*} and bring one against another, not out of the holy Canonically bookes, but from else where. And so let vs trie these points of your Catholike Religion, by the

*Aug. Epist 50.**Aug. de unitat.**Eccles. cap. 3.**Hier. in Psalm.
98.**Idem ad Titum.*

holy Canonickall Scriptures; the testimony where-
of is sufficient; and all other testimonies without
the same, bee of no force: so saith the same Saint

Augustine; Qui divina testimonia non sequuntur, &c.

i. They that follow not the divine testimonies, have lost
the waight of mans testimonie. Therefore I conclude this
point with the same Saint *Augustine; Non audimus, &c.*

i. Let vs not heare, This say I, This sayest thou: but
let vs heare, This saith the Lord. There bee the Lords

books, whose authority we both consent vnto, we both beleene,
and wee both obey: there let vs seeke the Church, there

let vs discusse our cause. Bring then plaine proofes

out of the holy Canonickall Scriptures for those
your catholike points of Religion, and I will yeeld.

And without them, whatsoever testimonies you bring
else where, you shall nothing preuaile. Well saith

Saint *Ierome, Omne quod loquimur, debemus affirma-*

re de Scripturis sacris: i. Whatsoever wee speake, wee
ought to affirme or prone it out of the holy Scriptures.

And againe: *Sine autoritate Scripturarum, garrulitas*
non habet fidem: i. Without the authority of the Scriptures,
prattling hath no credit.

Now to come to your particular points. As touch-
ing your Real presence of Christ in the Sacrament,
if you meane thereby not a Real presence of Christ
to the faith of the godly and worthy receiuer,
(whereby wee affirme and beleue, that hee doth
truely receiue Iesus Christ, and doth eate his flesh
and drinke his blood, to the feeding and nourish-
ing of his soule to eternall life, but an euacua-
ting of the substance of the bread and wine, and
the turning and transubstantiating of the same into
the very naturall body and bloud of Christ, con-
tained vnder the outward accidents of bread and
wine; concerning this false, grosse, and carnall
doctrine, I haue said sufficiently in a printed ser-
mon, published twentie yeares past, and as yet not
confuted;

confuted; wherein I haue shewed, that this doctrine is contrary to the holy Scriptures, which call it bread after it is consecrated, and when it is receiued: and that it is contrary to the nature of a Sacrament, which must haue a substantiallement, or else it can bee no Sacrament; that it is contrary to the Articles of faith, and holy Scriptures, which teach vs that Christ in respect of his humanie is ascended into heauen, and there is to bee sought, and not vpon the earth; and that this doctrine draweth with it many absurdities: as that Christs body is at one moment in heauen and earth, and in infinite places of the earth without either quantity or quality of a body; and that wicked and vnfaithfull men doe eate the very body and blood of Christ, and such other absurdities which are more largely layde downe in my sayd Sermon, whereunto I remit the reader; where also I haue set downe sundrie testimonies of the ancient godly learned Fathers, against this grosse and false doctrine of transubstantiation. As touching their Sacrifice of the Masse, wherein they falsly faine, that they offer vp Iesus Christ for a propitiatory sacrifice for the sinnes of the liuing, and of the dead, I say, that this doctrine hath neither warrant of the word of GOD, nor of the ancient godly and learned Fathers, but is contrary to them both.

First, no man euer did, or can offer vp Iesus Christ for a propitiatorie Sacrifice. *Iudas* betrayed him, the Priests accused him, *Pilate* condemned him, the Iewes crucified him; but none did offer him for a sacrifice for our sinnes but himselfe; *Who* Heb. 9. 14. *through the eternall spirit, offered himselfe without spot to GOD.* So saith Saint Paul, that Christ gave himselfe for us to bee an offering and a sacrifice of a sweet smelling saour to God.

And

And if a man could offer vp Iesus Christ vnto his Father for a Sacrifice, then see what an absurditie would follow; that Iesus CHRIST should bee accepted of his heavenly Father, for the mans sake that doth offer him: for in all Sacrifices, the man is not excepted for the sacrifice sake, but the Sacrifice for the mans sake that doth offer it. As for example: *Caine* and *Abel*, offered either of them a Sacrifice; the one of the fruit of his field, the other of the increase of his cattell; there was no difference before God in the outward sacrifice, yet the one was accepted, and the other was reiected, because the one was a godly and faithfull man that did offer it, and the other a wicked Hypocrite; and therefore the Apostle saith, that by faith *Abel* offered a greater sacrifice then *Caine* did.

Hab. 2. 4.

The Sacrifices of *Noah*, *Abraham*, and other faithfull Fathers pleased GOD, and it is said, that *bee smelled a sweet savour of rest*: and this was because they were godly and faithfull which did offer them. Afterward the same Sacrifices offered by the wicked Iewes, which were a sinfull nation, a people laden with iniquitie, the seede of the wicked, corrupt children, which had forsaken the Lord, and prouoked the holy one of Israel to anger, whose hands were full of blood; were so odious and abominable to GOD, that he saith of them, What haue I to doe with the multitude of your sacrifices, saith the Lord; I am full of the burnt offerings of Rammes; and the fat of fedde beastes. And a little after: Bring no more oblations in vaine, incense is an obhomination vnto mee. Yea GOD saith of those sacrifices in another place, Hee that killeth a Bullocke is as if hee slewe a man; hee that sacrificeth a sheepe, is as if hee cut off a dogges necke; hee that offereth an oblation is as if hee had offered swines blood: he that remembreth incense, is as if he had blessed an idoll, &c. Why did God thus abhor these

Gen. 8. 21.

Isa. 1.

15

2

Isa. 66. 3.

these sacrifices, which he himselfe had commanded to bee offered? euen because they were wicked men, voide of true faith and repentance, which did offer them. And to come nearer to the purpose, why was the sacrifice of Iesus Christ vpon the Crosse a sweete smelling sacrifice to God; to pacifie his wrath, to satisfie his iustice, and to purchase his mercy vnto vs? surely because Iesus Christ the Sonne of God did offer it, as before is declared. And therefore it must in like manner follow, that if a miserable man could offer Iesus Christ, for a sacrifice to his Father, then Christ should bee accepted for the mans sake, the which if it be false and blasphemous, then can no man offer vp Iesus Christ for a propitiatory sacrifice to his Father. Moreouer this sacrifice of our Sauour Christ vpon the Crosse, for our redemption, was *but once* offered, and can neuer bee repeated. So saith the Apostle, that Christ needed *not* dayly, as those high priests did offer vp sacrifice, first for their owne sinnes, and then for the people, for that did bee once, when bee offered vpp himselfe. Againe: neither by the bloud of Goates and Calues, but by his owne entred bee once into the holie place, and obtained eternall redemption. Againe not that bee should offer himselfe often, as the high priest entered into the holy place euery yeare with other bloud, for then must bee often haue suffered since the foundation of the world, but now in the end of the world, hath he appeared once, to put away sinne by the offering of himselfe. And as it is appointed to all men once to die, and then commeth iudgement: So Christ was once offered, to take away the sinnes of man. &c. Againe: By the which will wee bee sanctified, euen by the offering of the body of Iesus Christ once made, Againe: but this man after bee had offered one sacrifice for sinne, sitteth for euer at the right hand of God. Thus wee see that the holy scripture teacheth vs, that our Sauour Christ once offered himselfe, once entred into the holy place, with one oblation once made hath sanctified vs, and so can neuer bee repeated. And if this sacrifice should bee repeated, and our Sauour Christ should daily be offered in the Masse, see what absurdities would follow. First that the sacrifice of

Heb. 7. 27

Heb. 9. 12

9. 25.

10. 19.

Vsc. 12.

our Sauour Christ vpon the Crosse were weake, imperfect and insufficient to take away sinne: for so the Apostle doth reason, & doth proue, that the sacrifices of the Iewes were not perfect, and were vnable to take away sinnes, because they were still repeated, and ceased not to be offered. By the which reason, it should follow, that if our Sauour Christ be often and continually offered, then his sacrifice which he offered vpon the Crosse was imperfect, and vnable to take away sin: which if it be false and blasphemous to affirme, then Christ is not continually to bee offered in the Masse. And herevpon I doe make an argument. Those sacrifices which cease not to be offered for sinne, cannot purge sinne: but the sacrifice of the Masse ceaseth not to be offered for sinne; therefore the sacrifice of the Masse cannot purge sinne. The first proposition of this syllogisme is proued by the Apostle. *Hebr. 10. 12.* as I haue before declared. The second proposition cannot of them bee denied, as I would it might: and therefore the conclusion must needs follow, or otherwise I make the argument thus. That sacrifice which is perfect, and able to take away sinnes, is not to bee repeated: but the sacrifice of Christ vpon the Crosse was perfect and able to take away sinnes: therefore the sacrifice of Christ is not to be repeated.

Hebr. 9. 25.

An other absurdity would follow, that if Christ bee often offered in the Masse, then he doth often suffer and die, for so the Apostle sayth, *not that he should offer himselfe often, as the high priest entreteth into the holy place euery year with strange bloud, for then must he haue often suffered since the foundation of the world, &c?* but Christ doth not often suffer and die *Rom. 6.* therefore hee is not often offered. Another reason I will vse against the fained sacrifice of the Masse in this sort: Without shedding of bloud there is no forgiuenesse of sinne: but in the sacrifice of the Masse, there is no shedding of bloud, therefore by the sacrifice of the Masse, there is no forgiuenesse of sinne, and so consequently it is no sacrifice propitiatory for the sins of the quicke and the dead. The first proposition is the
very

very words of the Apostle. *Heb. 9.22.* the second they doe grant themselves in calling it an vnbloudy sacrifice, and therefore the concussion cannot be denied. My last reason shall be this.

Where there is forgiuenesse of sinne, there is no more *Hebr. 10.18.* offering for sinne, but by the sacrifice of Christ vpon the Crosse wee haue forgiuenesse of sinnes, therefore there is no more offering for sinne. The first proposition is the words of the Apostle, the second I hope this Catholike Gentlewoman and her fauourers will not deny, therefore y conclusion must needs be true, & so consequently y forged sacrifice of the Masse is iustly abolished. But me thinke I heare this Catholike gentlewoman exclaiming and saying, what haue we now no sacrifices in the church as you would seeme here to conclude? I answer that wee haue, but not ~~in sacra~~ propitiatorie sacrifices, to make satisfaction to Gods iustice, and to purchase his mercie for our sins, which our Sauour Christ by that one sacrifice once for all and euer offered vpon the Crosse, hath sufficiently performed: but we haue ~~exapising~~ sacrifices of thanksgiuing, whereby wee shew forth our thankfulness to God for his great mercie towards vs, in not sparing, but giuing his owne deare sonne to death for vs: of these sacrifices wee reade. *Psalm 45.* and *50.22.* and *51 18.* *Heb. 13.15.* *16.1.* *Pet. 2.5.* *Rom. 12.1.* &c. And of this sort is the supper of our Sauour Christ, which though it bee properly a sacrament and not a sacrifice, yet of some of the Ancient fathers it is called a sacrifice, because it is a holy signe and pledge vnto vs of that sweet smelling sacrifice which Iesus Christ vpon the crosse offered for our redemption & saluation, and because in celebrating and receiuing of it, we do giue thanks to God for the same, for the which cause (as I said before) it is called *Eucharistia*, that is to say thanksgiuing. Saint *Augustine* saith *Sacrificium Visibile inuisibilis sacrificii. Sacramentum, id est sacrum signum est. 1.* The visible sacrifice is of the inuisible sacrifice a sacrament, that is to say a holy signe. And againe, *Quod ab omnibus appellatum est sacrificium, signum est veri sacrificii. 1.* that which of

De ciuit. dei.
lib. 10. cap. 5.

236 *Three questions mooued to a Preacher,*

*Homil. 17. ad
Hebr. dic
Consecr. d. g.*

all men is called a sacrifice, is a signe of the true sacrifice. So Saint *Chrisostome* sayth (which is also recorded in the Popes decrees, but falsly attributed to Saint *Ambrose*) wee offer euery day, *sed ad recordationem mortis eius. i.* but to the remembrance of his death. *Hoc autem sacrificium exemplum est illius. i.* this sacrifice is an example of that. By these places that I alleadge no more, it sufficiently appeareth, in what sence, the holy Fathers called this Sacrament a sacrifice, because that it is an holy signe and remembrance of Christs Sacrifice vpon the Crosse. Now to end this matter, if this Catholike Gentlewoman, or some friend of hers, will maintaine and defend this false forged sacrifice of the Masse, (as you say) it may bee evidently proued by the testimony. and consent of all writers, in all ages since Christ, and his Apostles, then I would desire them, not onely directly without cauillation to answere my reasons which I haue alleadged against it, but also syllogistically to set downe as many or more grounded vpon the scripturs for prooffe of it. You shall not neede to take so much paines as to bring the testimonie and consent of all writers in all ages since Christ and his Apostles, only bring plaine pregnant proofes out of the holy Scriptures, and it shall bee sufficient. Well saith Saint *Basil. Quicquid vel dicimus vel facimus, id testimonio diuinarum literarum confirmari debet. i.* Whatsoeuer wee say, or do, wee ought to proue it by the testimonie of the holie scriptures. And well saith Saint *Athanasius. Sufficiat sancta & diuinitus inspirata scriptura ad omnem indicationem. i.* The holy scriptures inspired of God bee sufficient for the declaration of all truth. Bring them, and yee shall get the victorie, and I will yeeld: and without them, all other testimonies bee of no validitie and force. Because this mine answere is growne long, I wil but breifly touch y other points of doctrin here set down, requiring this gentlewoman, and her adherents, not so boldly and barely to affirme, as plainly and effectually to proue them by the holy scriptures. As touching y fained fire of Purgatory, which the Papists loue so dearly because

*In moralib.
rig. 26*

Conta. idol.

because it hath greatly heat their Kitchens, as *Erasmus* saith, and purged mo purses then soules, I affirme that it cannot bee proued neither by the Scriptures, nor by the testimonie and consent of all writers in all ages since Christ, and his Apostles, and it derogateth from the purging and cleansing of our sinnes which wee haue in the blood of Iesus Christ, whereof I wil only set downe a few places: *with one offering hath he made perfect them which are sanctified, hauing by himselfe purged our sinnes, sitteth on the right hand on the Maiestie on high; how much more shall the blood of Christ, which through the eternall spirit, offered himselfe without spot to God, purge your consciences from dead workes to serue the living God. The blood of Iesus Christ his Sonne cleanseth vs from all sin. If we confesse our sins God is faithful and righteous to forgine our sins, and to cleanse vs from all our iniquities. Christ hath loued & washed vs from our sins in his owne blood, and makes vs Kings and Priestes vnto God, &c. The Saints wash their long Robes, & make them white in the blood of the Lamb, that is Christ Iesu, who is the Lamb of God that taketh away the sins of the world. Purge me with Isope & I shall be cleane, wash me & I shall be whiter then snow. Though your sins were as Crimson, they shall be made as white as snow. If when we were enemies, wee were reconciled to God, by the death of his son, much more being reconciled we shall be saved by his life. How these and such like places of Scripture will agree with the Popish Purgatory (in the which they imagine sinnes to bee punished, soules to be purged, and Gods iustice to bee satisfied) let the Christian Reader consider: and so marke what the word of God sheweth to be our true Purgatory, euen the blood of Iesus Christ. Saint Paul saith, that wee being iustified by faith, haue peace with God through our Lord Iesus Christ. And Saint Iohn saith. Blessed are the dead which hereafter die in the Lord. Euen so saith the spirit that they rest from their labors and their workes follow them. How the faithfull haue peace with God, and rest from their labours, and yet be tormented in the terrible paines of Purgatory I would faine vnderstand? But of this po-*

Heb 10. 14.

1. 2.

Heb 9. 14.

1 Iohn 1. 7.

Apoc. 1. 5.

7. 14.

Iob. 1. 29.

Psal. 51. 7.

Iff. 2. 18.

Rom 5. 10.

Rom. 5. 1.

Apoc. 14. 13.

pish purgatory, and praier for the dead which depend on it, I will write no more at this present, expecting that this Catholike Gentlewoman which can propound such profound and vnanswerable questions, will profoundly and pithily proue them by the Scriptures: which when shee doth, she shal by the grace of God heare further from me.

As concerning praier to Saints departed out of this life, I say and here-vppon doe stand, that in all the holy Scriptures, there is not one commandement of God that wee should pray vnto them; nor one promise made to such prayer, nor one example of any Patriarke, Prophet, Apostle, or godly man that euer prayed vnto them.

Rom, 10. 14.

And although this may sufficiently satisfie a Christian conscience, which ought to bee grounded vppon the word of GGD, and thereby directed, and may moue it to hate and abhorre this false doctrine; which hath no warrant in Gods word, yet the more to perswade this Gentlewoman and others of her crew to the truth I will sette downe a few arguments grounded vpon the Scriptures, to confute this their doctrine of praying vnto Saints. My first reason shal be vpon these words of y^e Apostle, How shall they call on him, in whome they haue not beleueed. Where-vpon I make this argument: we are to pray only to him in whome we beleuee: but wee beleuee onely in God, therefore we are to pray onely to God, and so consequently not vnto Saints. The first proposition is the word of Apostle, the second if they deny I wil hereafter proue it. My second Argument shall bee this: They are not to be praied vnto, y^e heare not our praiers; but the Saints departed heare not our praiers: therefore we are not to pray vnto them. The first proposition is euident. If they shal deny the second, I wil hereafter proue it; in the meane time, lette them consider these places of Scripture. *Isa. 63. 16. 2. Reg. 22. 20. Psal. 27. 10.* My third Argument is this: They are not to bee praied vnto, which know not our hearts, and know not whether our praiers proceed from our hearts or not, but the Saints know not our hearts. *Ergo* we ought not to pray vnto them.

My

My last argument shall be this, wee are to offer sacrificies ^{Hosea. 14. 2.} to none but onely God, ^{Exod. 22. 20.} but our praier becometh sacrificies, therefore we are to offer them onely to God, and so consequently not vnto Saints. When this Gentlewoman, and her friends shall directly and plainly answer these reasons, and set downe as many or mo grounded vpon y^e Scriptures to proue their assertion, then they shall heare more from me.

As touching Images if they can proue them by the Scriptures, and by the testimonies of all writers since Christ and his Apostles, they shall worke wonders: the which vntill they doe, I will set downe a few places out of the holy Scriptures, and ancient Fathers, which I would wish them well and deeply to consider, and either to answer them, or to yeeld vnto the truth of them. I will begin with the commandement of GOD. *Thou shalt not make thee no grauen Image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth, thou shalt not bow downe to them, nor worship them: For I am the Lord thy GOD, &c.* Take good heed vnto your selues: for you saw no Image in the day that the LORD spake vnto you in the Mount Horeb, out of the middest of the fire, that you corrupt not your selues, & make you a grauen Image or representation of any figure, whether it be male or female, &c. Cursed be the man that shall make any caruen or molten Image which is an abomination vnto the Lord, the worke of the handes of the crafts man, and putteth it in a secret place, & al the people shal answer & say Amen. To whom shal you like God, or what similitude wil you set up to him? the workeman melteth an Image, or the Goldsmith beateth it out in gold, &c. Al they that make an Image are vanity, & their delectable things shall nothing profit, and they are their owne witnesses that they see not, nor know not, therefore they shal be confounded who haue made a God or molten Image, that is profitable for nothing? Read y^e rest that doth there follow. Habacuke saith: what profiteth the Image, for the maker thereof hath made it an Image. & a teacher of lies, though he that made it trust therein, when hee maketh dumbe Idols, &c.

*Vvis. 14.**2 Cor. 6. 16.**1 Iob. 5. 21.**Apoca. 9. 20.*

The inuenting of Idols and Images was the beginning of whoredome, and the finding of them, is the corruption of life. What agreement hath the Temple of God with Idols or Images. Babes keepe your selues from Images. The remnant of the men which were not killed by these plagues repented not of the workes of their handes, that they should not worship deuills and Idols of gold, and of siluer, & of brasse and of stone, and of wood, which neither can see, neither heare, nor goe. Also they repented not of their murther, and of their sorcerie, neither of their fornication, nor of their theft. I wil for shortnes sake omit many other places of Scripture, wherein Images in the worship of God are condemned, and the vanitie of them liuely painted forth.

Lib. 3. cap. 23.

Now as touching the state of the Church after Christ and his Apostles, it is most certaine, that the Christians in the primitiue Church neither had, nor worshipped Images. *Eusebius* writeth that *Plinius secundus a Pagane*, writing to *Traiane* the Emperour a persecutor of Christians, did certifie him that hee found no wickednes in the Christians, but that they would not worshippe Images.

*con. Celse. lib.**4.**Apolog. cap. 12.*

Origne writeth that *Celsus* that railer and Blasphemour of Christianity, did obiect this as a fault against the Christians, that they had no Images. *Tertullian* writeth thus. If we worship not vaine pictures and Images, that are like dead men, which Kites, Mice and Spiders, know what they be, doth not the forsaking of this knowne error deserue rather praise then punishment? *Lactantius* saith that God is greater then man, therefore he is aboue, and not below, neither is he to be sought below vpon the earth, but in the highest heid of heauen; wherefore ther is no doubt, but that there is no religion, where soeuer there is an Image. *Clemens* writeth thus. That Serpent the Deuill vseth by others to utter such words: we to the honor of God do worship visible Images, the which is most certainly false, for if you would truly worship the Image of God, by doing well vnto man, you should in him worship the true Image of God: for in euery man is the true Image of God: But yet not in all the true similitude, but where

*Lib. 2. de Orig.
9. error. cap.
19.**Lib. 5. recog.
cap. 6.*

where there is a good soule, and a pure minde. If therefore you would honor the Image of God, wee doe shew you what is good, that you do good, and giue honor, and reuerence vnto man, who is made after the Image of God, giuing meate vnto the hungry, and drinke vnto the thirsty, apparell vnto the naked, seruice vnto the sicke, hospitality, vnto strangers, and things necessarie vnto him that is in prison. And this is that which shalbe accepted, as truely done vnto God. And these things doe so farre forth tende vnto Gods Image, and the honor thereof, that he that doth them not is thought to offer iniury vnto the Image of God. Therefore what honour of God is this, to gad after Images of stone, and of wood, and to worshippe as God, vaine and linelesse Images, and to despise man in whom is truely the Image of God. Hitherto Clement,

Epiphanius comming into a church and there finding a vaile hanging, and hauing on it an Image as it were of Christ or some Saint, did teare it in peeces, & willed them to wrap some dead body in it and not to hange such in the churches contrary to the authority of the scriptures. This Epistle wherein this is contained hath the authority, not onely of Epiphanius which did write it, but also of Saint Hierome, who did translate, and alledge it against Iohn the Bishop of Ierusalem. Saint Augustine commendeth that learned Romaine Varro for that hee affirmed, that they which ordained Images for the people, both tooke away feare, and brought in error. And againe hee writeth of the same Varro in this sort. Wherefore seeing that Varro did say, that they did know what was God, who did beleeue, that hee is a soule or spirit gouerning the world, and did thinke that religion might more chastly bee obserued without Images, who did not see, how neare hee came to truth: Heare Saint Augustine affirmeth that Varro came neare vnto the truth, in thinking that religion might more chastly and purely be obserued without Images, then with them. The same Saint Augustine writeth thus: Vere mendacia &c. Our fathers haue indeed worshipped lies, euen Images in which is no profit. Saint Ambrose sayth. The Church knoweth not idle formes, and vaine figures & Images.

Com. 3. opem
Hieronimi:

Lib. 4. de ciuit.
dei. cap. 9

Ibid. cap. 31

De fugi seculi.
cap. 5.
cap. 36.

Aug. up. lib. 7.
 a. conj. 2.
 Euangel. cap.
 10.

The counsell *Elibertinum*, decreed, that Images ought not to be in the Church, and that which is worshipped or adored should not be painted upon walls; I will conclude this matter of Images with an other saying of S. Augustine. *Sic omnino errare meruerunt quia Christum et Apostolos eius non in sanctis condicibus, sed in pictis parietibus quasi uerunt.* i. They haue altogether deserued to bee deceiued, because they haue sought Christ and his Apostles, not in the holy bookes of the scriptures, but in painted walls. And thus much at this time for Images, expecting that this Catholike gentlewoman, or some of her friends will proue by the testimony of the holy scriptures, and the testimony of all writers in all ages since Christ and his Apostles, not onely the vse of them, (as here they say) but also the horrible abuse of them, such as was in Popery, in running a pilgrimage to them, in kneeling & creeping to them, in burning candles and tapers before them, in offering incense, and all kinde of other oblations vnto them, in making them to nodde with their heads, and their eyes to gogle, to deceiue the simple &c. This shalbe as easie for them to doe as to moue mountaines. As touching the crosse and pilgrimage I will for shortnesse sake write nothing, requiring them by the foresayd testimonies for to proue them.

Now, it followeth in the sayd scroole or paper.

I Would know whether it bee not true that Acrius was condemned as Heretike about these thousand yeares, for denying praier for the dead, and Vigilantius for denying the praiers to Saints: and the Nouatianes for denying the power of the Church to forgine sinnes: and Eustathius for denying Pilgrimage to holie places: and Simon Magus for denying free will: and Iouiniane for affirming the marriage of Priestes, all the which opinions and many moe that are now preached for Gods word, haue beene these thousand yeares condemned for heresies, as I am told out of bookes of Saint Ireneus, Saint Ambrose, Saint Augustine, Saint Epiphanius, Saint Hierome and other holy fathers of the primitive Church.

Answer.

Answer.

AS touching these here charged with heresie, to whom you seeke to liken vs, first I answered generally, that neither whatsoeuer an heretike hath holden is to be counted heresie, for there hath beene no heretike, but he hath held some truth; nor whatsoeuer a Godly father of the church hath maintained, is to be esteemed for truth and verity, for it is not vnknowne, that the ancient Godly fathers had their infirmities, and were subiect to some errors. The which although by particuler examples might be declared, yet at this present I will spare them. Therefore a doctrine is not simply either to be reiected, because an Heretike held it: nor to bee imbraced, because a Godly father maintained it: But if it be agreeable to the word of God, it is to be receiued: if it dissent from it though an Angell from heauen deliuer it, wee are to refuse it. But perticulerly to come to those persons here named, I doe confesse that *Aerius* was an Heretike in maintayning the horrible heresie of *Arius*, wherewith *Epiphanius* and *Augustine* do charge him. But whereas they did object vnto him the denying of praier for the dead, first I say, that they doe not conuince and confute him by the scriptures. And therefore let this Gentlewoman or some of her fauorers performe that, which they haue omitted, and plainly proue this doctrine of praying for the dead by the holie canonicall scriptures, and then wee will grant the deniall of it to be an heresie, and *Aerius* for the same to haue beene an Heretike. Secondly I say that that praier for the dead which *Epiphanius* and *Augustine* do meane, neither doth prooue purgatorie, nor is the same which the Papists doe now vse. *Epiphanius* rendring a reason of their praiers for the dead, doth not say, that they praied for them, that they might haue remission of such finnes, as were not here forgiuen them, nor to make satisfaction for their finnes, and to release them out of the paines of purgatory, (for the Greeke Church, (whereof *Epiphanius* was) neuer to this daie beleued purgatorie) but hee giueth

Epiph: heresie.
75. *Augu. de*
her. cap. 53.

Here 75.

ὁ γὰρ ὁ Θεὸς
 παρὰ τὸν Θεόν.
 Confes. lib. de.
 cap. 12, &c.

Liturg Christ.

giueth this reason thereof, that they which bee aliue should thinke and hope, that they which bee departed hence do liue and are not perished, but bee and liue with God, but they that bee and liue with God, be in heauen, and not in purgatory. So Saint *Augustine* praied for his mother, and yet beleueed that shee was in heauen: so Saint *Ambrose* praied for *Theodosius* the Emperour, and yet assured himselfe of his saluation. For these be his words of him: *Absolutus certamine fruitur nunc Theodosius luce perpetua &c.* *Theodosius* beeing now freed from fight, enjoyeth eternall light, continuall tranquillity, and glory in assemblie of the Saints. Then *Theodosius* was not in purgatory. The ancient Church also praied for the Virgine *Mary*, for the Patriarkes, Prophets, Apostles, and Martirs, whom I hope this Catholike gentlewoman will not beleue to haue beene in purgatory. And therefore that kinde of praier for the dead which in the ancient Church was vsed, was rather a commemoration of them, and thanksgiuing for them, then a petition to deliuer them from the fained fire of purgatory, and so prooueth neither pick purse purgatorie, nor that popish praier for the dead, which is now vsed and maintained. And thus much touching *Aerius*.

You also say that you haue beene told that *Vigilantius* was aboue a thousand yeares past condemned for an Heretike for denying praier vnto Saints. But take heede you bee not ouer credulous, lightly to beleue whatsoeuer a prating Priett, or iugling Iesuite doth tell you, lest you be deceiued as *Eua* was. You should haue demanded how and where it doth appeare that *Vigilantius* was condemned for an Heretike for denying praier vnto Saintes. Neither *Epiphanius*, nor *Augustine* in their bookes of heresies doe condemne him, or make mention of him. Indeede Saint *Hierome* did write a bitter booke against him, which I haue twise read ouer. Yet cannot I perceiue that hee chargeth him with denying praier vnto Saintes, neither doth *Hierome* make any defence thereof, but seemeth rather to maintaine the contrary. Affirming in these words

word that Martires are not to be worshipped. *Quis, O insanum caput Martires aliquando adorauit.* 1. For who (oh thou foolish head) at any time hath worshipped Martires? Indeede I confesse, that *Vigilantius* denied that the Saints in heauen praied for vs one earth the which Saint *Hierome* alloweth. But it is one thing for the Saints in heauen to pray for vs, and another for vs to pray vnto them. Though the former could bee prooued (as by the holy scriptures it cannot) yet the other is not therevpon to be inferred or graunted. Lastly I say that if *Vigilantius*, (whom many Bishoppes of his time did fauour) did deny praier to Saints, yet vntill you haue effectually both confuted my reasons afore set downe, and proued your doctrine by the scriptures, wee will neither condemne it for Heresie, nor count him therefore an Heretike. As touching the Nouatian heretikes, who denied repentance to them that after baptisme did fall, wee abhorre their heresie, and wish that the papists were as free from the poyson of them, as we be. The Nouatians gloried in their merites: and so doe the Papists. The Nouatians condemned second marriages, and so doe Papistes in some: in that one may not bee a priest that hath beene twise married. The Nouatians re-baptised those that after Baptisme did fall and publikely offend: and so doe papists in corners baptise such as haue beene baptized in our Churches, which is an error condemned aboue a thousand yeares agoe.

You would haue vs to bee like *Eustathius* in denying pilgrimages to holy places. But it will appeare that wee bee as vnlike, as the papists bee like vnto him, and in sundrie points doe ioyne hand in hand with him. *Sozomenus* writeth of him, that he was *Monastica Conuersationis* Lib. 3, cap. 14. author. 1. An author of Monastical life, that is of Monkery. And both there & in an Epistle or preface before the Cou-
Tom. 1. conf.
 sel called Gangrense, in the which *Eustathius* and his do-
 ings were condemned, hee is charged with these things.

First that he had caused wiues to leaue their husbands, and professe chastity: wherevpon husbands and wiues

sometimes fell into whoredome.

*Concil. Gang.
cap. 4. Tom. 1.
Confil.*

Secondly that despising common & vsuall garments, he tooke new and strange habits. Thirdly he caused seruants vnder a pretence of religion to forsake their Maisters, and children their parents: And women vppon the same pretence to sheare and cut of their haire. Lastly, that Priestes which were married were to bee despised, and the Sacraments which they ministred were not to be touched. Against this last error, the fore-said Councell thus decreed. *Si quis cernit presbiterum coniugatum, &c. i.* If any make difference of a Priest that is married, as though by occasion of his marriage hee ought not to offer, and therefore doe abstaine from his offering, bee hee accursed.

Now these things well waied and considered, let euen this Catholike Gentlewoman her selfe iudge, whether wee or her counterfeyt Catholikes bee likest vnto *Eustathius*.

Cap. 10.

As touching such gadding a Pilgrimage vnto Idols and Images, as is vsed in Popery; that either such was then vsed, or by *Eustathius* condemned, you shall neuer bee able to proue, this is that the Councell in that point decreeth. *Si quis superbiam, &c. i.* If any through pride as thinking himselfe perfect, doe either accuse the assemblies which are made at the Churches, and places of the holy Martirs, or also beleeueth that y oblations which there be celebrated are to bee despised, and the memories of Saintes to bee condemned, be hee accursed, but this is far from Popish pilgrimage.

Vide Calu. contra Pighium.

p. 205.

Lamb. daneus

in August. lib.

de heres. cap. 1.

Eusebi. lib. 2.

cap. 13.

Aff. 8.

That *Simon Magus* denied freewill, I cannot finde, but by that which I haue read, it may rather be gathered, that hee maintained it; for it is written of him, that he affirmed the soule not to bee defiled with vices, but onely the flesh. And if the soule be not defiled with vices, then hath it freewill. But this I finde written and receiued of him, y he brought againe the suspition of Images, from y which the Christians seemed to haue bene deliuered: and that he would sell the giuing of the holy Ghost, and his graces & giftes

giftes for money. Wherein whether the Pope in selling pardons for sinne, and making of Saiates for money, bee liker to him, or *Simon Peter*, lette wise men consider.

Lastly you would faine match vs with *Iouinian*, who you saie affirmed the marriage of Priestes; but herein you mistake the matter, for *Iouinians* opinion was not directly concerning the marriage of Priestes, or Ministers, but that he made marriage equall vnto virginie, and virginie of no great worthines, or as some terme it merit, more then matrimony.

Saint *Hierome* writing against *Iouinian* acknowledgeth the marriage of Priestes, *Si autem Samuel, &c.* i. If *Samuel* beeing nourished in the Tabernacle married a wife, is this to the preiudice of virginie? as though euen now also many Priestes were not married. And the Apostle describeth a Bishop to bee the husband of one wife, hauing children with all chastitie, &c. *Eliguntur mariti in sacerdotium non nego, &c.* i. That married men bee chosen to be Priestes I doe not deny, &c. Therefore if *Iouinians* opinion had beene about the marriage of Ecclesiasticall persons. Saint *Hierome* who writ bitterly against him had yeelded the cause vnto him. But if *Iouinian* were an Heretike for affirming Priestes marriage, then were y Priestes of the old law Heretikes: So were sundry godly Bishops in Christs Church long after his ascension, as first *Spiridon*: second *Gregorius Nisines*: third *Gregory Nazianzēs* father, fourth *Prosper Aquitanicus*: fifth *Cheremon*: sixth *Phileas*: seauenth *Policrates*, &c. Which were married Bishoppes. Yea it may bee proued that in England and other countries Priestes were married a thousand and moe yeares after Christ.

But to conclude this matter, lette the Papistes barke as much as they list against the marriage of Ecclesiasticall persons, we say with the Apostle. *Marriage is honorable among all, and the bed undefiled, but whoremongers & adulterers God wil iudge the*: of w sort most popish priests haue bin, for in the Popes decree a Q. is asked whether a

Priest.

Lib. I. contra Iouini.

1. Sozom. lib. I.

cap. 2.

2. Niceph. lib. 2.

cap. 19.

3. Greg. Nazian.

in oration sub. de patre, &c.

in antu lib. I.

fastor.

5. Euseb. lib. 6.

cap. 42.

6. Euseb. lib. 8.

cap. 9.

7. Euseb. lib. 5.

cap. 25.

et tom Conc. p.

8. Polidor Vir.

gil cap 9. de lu.

uent. serum lib.

5. cap. 9.

Fabian part. 7.

sol. I 51.

Math. Parrish.

1. in Galiel.

Conquest.

9. Heb. 13.

Distinct 81.

Priest for fornication is to bee depriued, the glose answereth it seemeth not. His reason is *quia pauci sine illo vitio inueniuntur*. First, because few are found voyd of that vice.

Now whereas this Catholike Gentlewoman saith shee heard that these asorenamed, where a thousand yeares agoe condemned, for such heresies which are now (as she saith) preached for Gods word: Although I haue sufficiently (I suppose) answered the same: yet will I shew her what I haue heard of other heretiques condemned a thousand yeares agoe, and what doctrine they haue maintained.

Irenæus lib. 1.

cap. 14.

Epiphan. heres.
27.

I haue heard (beside *Simon Magus* before named) of certaine Heretikes called *Gnostici*, & *Carpocratite*, which had Images painted in gold and siluer, and other matter, which they said were the Images of Iesus, and were made vnder *Pontius Pilate*, when Christ was among men, which they decked with Gyrlands, and did sette them forth, &c.

Epiphan. heres.

42.

Tertul. lib. 2.

Contr. a Marcion.

I haue heard beside that, y^e Monster *Marcion* was charged besides other matters with these three things. First, that he permitted women to baptize. Secondly that hee thought fish a more holy meat then flesh; and thirdly that hee denied the truth of Christs body, and thought that it was a Phantasma or Ghost, such a body as the Romish Catholikes seeme to attribute vnto him, which they say is in heauen & earth, and infinite places of the earth at one instant, and is in the sacrament without any quallitie or quantitie of a body, without length, breadth or thickenes, forme, or figure, &c,

Euseb. ex Apol.
onio.Ecclesi. Hist. lib.
5. cap. 18.

Tertul. aduers.

Praxian et

Rhenan ibid.

I haue heard of an Heretike called *Montanus* charged aboute a thousand yeares past with these things: First that he taught to dissolue marriages. Secondly that hee prescribed lawes offasting: And thirdly that vnder preence of oblations hee craftily deuised a getting of gifts. And that hee brought in sundry vnwritten traditions, wherof it is thought some haue continued in the Church vntill this time, and the rather for that in *Tertullian* and

Beatus

Beatus Rhenanus a Papist do affirme. I haue heard of cer- Angu. Epist. 74
 taine Heritikes of which some were callad *Tatiani*, some
Eucratite, some *Originiani*, some *Manichei*, of those
 some generally condemned marriage, some prohibited it
 onely to their Priests as namely the *Mariches*. And as
 touching the other, I haue heard that some write thus of
 them. *Istant pudicitiam fallaciter, omnia facientes &c.* Epiphan. heres.
 i. They bragge of continency doing all things deceitful- 47.
 ly; for both they be found among women, and they eue-
 ry where deceiue women: they take iournies with wo-
 men; they liue together with them, they admit the serui-
 ces of them, so that they bee farre from the truth, hauing
 a shew of Godlinesse, but haue denied the power thereof.
 &c. I haue heard of certaine Heretikes called *Pelagians*,
 which were charged with three opinions.

First that the grace of God whereby we are saued, is gi- Hier. et Augus.
 uen according to our merites. Secondly that the law of aduersus pelag.
 God might be fulfilled of vs. Thirdly, that we haue free-
 will, and sayd that therefore grace was giuen vnto men,
 that what things they might doe by free-will, they might
 the more easily do them by grace. I haue heard that there Hier. aduersus
 was an Heritike called *Heluidius* reprobued by an ancient Heluidium,
 learned father, for foolishly thinking that the greeke
 bookes of the new testament were corrupted, which both
 our Rhemists in their preface of the new testament by
 them set forth, and others also of the same crewe do open-
 ly auouch: I haue heard of certaine heritikes called *Ar-*
gellici, so named for worshiping Angells, and of others cal- Angu de heres.
 led *Collyradiani* condemned for worshiping the Virgine cap 39.
Mary. And yet they did not call her Queene of hea- Irenaeus lib. 1.
 uen, Empresse of hell; the gate of Paradise, their hope, &c. cap 35
 They did not pray vnto her saying *Iube deum peccatoribus* Epiph. heres.
misereri. i. Command God to be mercifull to sinners: nor, 79.
monstrare esse matrem, iure matris impera. i. Shew thy selfe
 to be a mother: rule or command Christ by the authority Bonauent in
 of a mother, but onely they offered a cake in the honour Psalterio bea-
 of her. Whether these be not now taught and maintained ta virginis.
 for Catholike doctrines in the Romish church, let the
 indifferent

indifferent reader vprightly iudge. Now to conclude, and make an end. I would exhort this gentlewoman and all others of her sect and opinion, to take heed in the name of God, how they resist the truth of God, which in his great mercy hee hath reueiled vnto vs, and that they doe not wilfully shut their eyes against it nor maintaine false and damnable doctrines which they bee neuer able by the word of God to defend. Let them consider the grosse blindnesse, and ignorance of former ages, when such fables and lies were published and preached, as they be now ashamed of them and the booke of God was as good as lost, the light thereof being kept vnder the bushell of a strange tongue: by meanes whereof the people had no instruction nor comfort of it, but sate in darkenesse, and shadow of death, were carried away after creatures and led after dum Idols, as the Apostle, sayth.

*Legnd.
Fest. ual. &c.*

1. Cor. 12. 2.

Iob. 3. 19.

Now is the word of God truely translated and sincerely preached, the truth of God published, and Popish heresies effectually, confuted and confounded. Light is come into the world, loue not darkenesse more then light.

We haue the Heauenly Manna; of Gods holy word among vs, bee not like the vnthankfull Isralites, loathing the same, and desiring to eate againe Onyons and Garlike in Egypt. But search diligently the holy scriptures, make them the rule of your religion, and line to leade your life by.

1. Thess. 5. 21.

Proue all things, hold that which is good, and abstaine from all appearance of euill. The God of all mercie roote out all errors and Heresies, and giue free passage to his holy word, lighten the eyes of the ignorant, strengthen them that be weake, treade downe sathan vnder our feete, and giue vs grace to bee like minded one towards another according to Iesus Christ, that with one minde, and one mouth wee may glorifie God euen the Father of our Iesus Christ.

So be it. Amen, Amen.

I receiued aboute two yeares past out of Lankeashire this writing here following, which I haue haue set downe in the same words, forme, and orthography, as I receiued it, and can yet shew it. Thus it beginneth; with this title.

Notes of dissention &c.

D. **B**Vckley in answere to the 12. articles &c. fol. 17. 18. 19. noteth that the Waldenses, Albingenses, Boemia, and many such other &c. Were the true church of God: were killed for the word of God, and haue washed their robes in the blood of the Lambe, and now haue beauty for ashes, the oyle of ioy for mourning &c.

Vide Coupers Dixionary in these words Boemia, Adamitæ, Albingenses Albanenses.

B. ante v. e.
A. ante. d. a.
A. ante. l. j.

Boemia is a Realme called Beame inclosed with the bounds of Germany hauing on the East Hungary, on the South Bauiers: on the West &c.

They vary from the Catholike faith in sundry opinions, and do scorne all ceremonies: In some places there the priuely obserue the sect of the Adamites, and Waldenses, the act of lechery, whereof it is written in the words Adamitæ &c.

2. Adamitæ or Adamiani were heretikes which tooke their beginning of a Peard, who came into the Land of Bohemia. And sayd that hee was the sonne of God: and named himselfe Adam, and hee commanded all men and women to goe naked, and that whosoener desired to company carnally with any woman should take her by the hand and bring her to him and say, that he feruently desired her company. and then would Adam saie, goe together, and increase and multiplie. This herese began the yeare of our Lord 1412. in the time of Sigismundus the Emperour, and men suppose, that it dureth yet, not only in Boemia but in other places also.

3. Albingenses were the heretikes, which began by Tolouise in France the yeare of our Lord 120. which held the heresies of the Albanenses touching soule; Baptisme; God,

and the generall Resurrection. Moreouer, that it was not lawfull for the christian men to eate flesh.

4. Albanenses were certaine Heretikes in the yeare of our Lord, 1120. This sect held sundry heresies, one was that the soule of man after his death, was put into an other body, another that Baptisme was of no effect. The third that there were two Gods one good and an other euill, And that of the good proceeded good things, and of the euill God euill things, the 4. that in hell were none other paines, then be in this world: the 5. that the generall iudgement, is past, and that there is none to come, the 6. that it is lawfull for any man to sweare: the 7. that man hath no free-will.

The 8. that the matter whereof the world was made, was not made of God, but is co-eternall with God: the 9. that there is no originall sinne, also that sinne commeth not of free-will but of the diuel: the 10. they denied that the body should eftsoues arise at the day of iudgement: the 11. they abiected all the olde testament, as a vaine thing; and of none authoritie.

An Obiection.

See these seuerall opinions of two of your Docters, Buckley and Couper, of the manner of beleefe of doctrine of the aboue named Martirs, who Buckley pag. 18. (saith) haue washed their robes in the bloud of the Lambe therefore iudge as to your owne selfe shall seeme best.

Buckley pag. 17
vide acts &
mo. tom. 2

Begardy were women, impeccabiles that is without sinne, and not able to proceed further in grace, and that they neede neither praier nor fast, nor bee subiect to law, and carnall act no sinne hauing a desire thereto with other such like opinions. Concilium viennense, yet Martirs.

Iewell, defence Apol. part. 1. cap. 7. Diuision 3. speaking of the Albingenses saith of them, we haue no skill, they are none of ours: But Maister Buckley doth say and hold that they were the true Church of God with much more (pag. vt supra)

Therefore what godlines or goodnes maister Buckley hath red of them more then Iewell or Bishop Couper, faine would

I know (vale in Christo) I meane of the Albigenses and the rest. Also D. Willet in his Tract. pag. 112. of the latter edition calleth them heretikes (I meane Begardy) and D. Fulke answereth to the Remis. Rom. cap. 11. Sect. 3. commendeth the Waldenses &c.

Hitherto the words of the said paper which I receiued, proceeding: (as it may seeme) from some morrow masse-priest, of more skill in his *Portuise* and masse-booke, and better studied in *Eliots* and *Couspers Dictionary*, then in other good authors. The drift and scope thereof seemeth to be, to shew a difference & contradiction betwixt me and those reuerend and learned Bishops D. *Cosper* and *Jewel*: for that I doe commend the *Albigenses* for faithfull and Godly men, and holy Martiers: and they in the opinion of this ignorant papist do seeme to mislike them.

I will first render a reason of my good opinion conceived of them: and then I will indeuour to wipe away that fancie of contradiction, which this man imagineth to bee betwixt me, and the forenamed reuerend and learned fathers. I am moued to thinke reuerently of that people called *Albigenses*, and to commend them as witnesses of Gods truth. First because the Pope of Rome, (whom wee charge to be the great Antichrist prophesied of by Saint *Paul*. 2. *Thess.* 2. and Saint *John* in the *Apocalips*, of which imputation his followers and fauourers the *Iebusites* neither haue, nor can discharge him) did so cruellie persecute them, and raise such bloody warre against them.

Secondly for that it is certaine that these *Albigenses* (so called of the countrie *Albigens* nere *Tbolosa*, where they inhabited, as the Spanish frier *Alphonfus de Castro* writeth of them) were the same which otherwise, and els where were called *Waldenses*, and *Pauperes de Lugduno*, who were dispersed into sundrie countries, as diuers Popish writers do confesse, and hold the same doctrines that they did. This is also confessed by that reuerend and learned mā *Iacobus Aug. Thuanus* præfident of the parliament of Paris in the first part of his excellent history.

And what their doctrines were, none doth more effectually

Rad. Gualt.
Hom 5. de An-
ticbri.

Lamb. Danaus
de Antichri-
Rob Abbot de-
monst. de An-

ticbri.
D. Downam
of Antichrist.
Gabr. Powell de
Antichri.

Aduers. heres.
Lib. 1. de com-
mu. heres 7
Rob. Gaguin
Hist. lib. 6
Fascicul.
Temp sol. 77.
Lib. 5. p. 458

*Aeneas Silvius.
Histor. Bohem.
cap. 35. p. 103.*

ally shew, then doth Pope Pius the second in his History of Bohemia, attributing in these words these opinions unto them.

*Vide quoque.
Albert Krantz
iii vandalia
lib. 10. cap. 2.*

That the Bishoppe of Rome is equall to other Bishops, and that there is no difference among Priests: that not dignity but good life maketh a presbyter or Priest the better: that soules as soone as they depart out of the bodies be forthwith, either cast into perpetuall paine, or obtaine eternall ioy. That no purgatory can be found, that it is a vaine thing to pray for the dead, and an invention of covetous Priestes. That the images of God and Saintes are to bee destroyed. That the blessinge of water and palmes is to be derided. That the orders of begging Freers were invented by the diuell, that Priests ought to be poore, and be content onely with almes. That the preaching of the word of God ought freely to be open to all. That no capitall or great sinne ought to bee suffered, for the avoyding of a greater evill.

That he which is guilty of deadly sin ought not to enjoy either secular or Ecclesiasticall dignity, nor to be obeyed. That confirmation with oile, & extreame Vnction are not to be counted amongst the Sacraments of the Church. That auricular confession is frivolous, and that it is sufficient for men to confesse their sinnes unto God in their chamber. That baptisme is to be used in water without mixture of hallowed oile. That the use of Church-yardes was vaine and brought in for covetousnes sake, and that it maketh noe matter with what earth mens bodies be covered. That the world is the temple of God who is in al places, & that doe they restraine his maiesty which build Churches, Monasteries, and oratories, as though his divine goodnes and mercy were to be found sooner in them, then in other places.

That the robes of Priests, ornamentes of Altars, palles, Corporasses, Chalice, Patens, and other vessels are of no valew. That a Priest may in any place, and at all times consecrate the holy body of Christ, and minister it to them that doe require it, & that it is sufficient for him only to use the sacramental words. That the prayers of Saints reigning with Christ in heauen

are

are in vaine prayed for, and cannot helpe vs. That the time is euill spent in singing or saying Canonick service or prayers, That men ought to cease from their labours vpon no day, but vpon that, which is now called the Lords day, and that the feastes of Saintes are to be reiected. That there is no merit or goodnesse in the fastes which be appointed by the Church. These be the doctrines which the Pope imputeth to the *Waldenses*. Now when any of you shall effectually proue by the word of GOD, the most and chiefe of these doctrines (for some seeme to bee more hardly set downe by this their aduersary, then they did meane them) to be errors and heresies, then I will confesse my selfe to haue beene deceiued, and both the *Waldenses* and *Albingenses* to haue beene iustly reputed for heretikes. And that the *Albingenses* ioyned with the *Waldenses* in these doctrines, although it bee the harder to shew, because it appeareth that the Pope and his followers were very carefull to suppress their doctrines and to keepe them from the knowledge of the people, as Robert Gaguine the French historiographer sheweth, in that no writer before his time which hee did know had committed them to writing, for whereas (saith he) they call them heretikes, and doe declare that for that offence they were destroyed, yet they haue lette passe to shew the kinde of their heresie. By this their politticke concealing of their doctrines, it seemeth that they did to necerely touch the Popes triple Crowne, and too much did shake the cuppe of his abominations where-with hee hath made Kinges and nations drunken. Notwithstanding by some writers it appeareth, what their doctrines and opinions were, euen the same which (as you haue heard) were maintained by the good faithfull people called *Waldenses*, & *Pau-peres de Lugduno*. Maister Fox sheweth out of *Nicholas Trivet* (who died anno 1328.) that the *Albingenses* denied transubstantiation in the Sacraments of Christs body and blood, and that matriymony, was not a Sacrament: and further writeth that in some Error hee found that they did deale against the wanton wealth, pride, and tyranny of the Prelates, and denied

In Philip August. Lib. 6. fol. 194.

Alb. & monn. men. 10m. 1 p. 299. 2. editio. 211.

111 pag. 35.

Pag. 98.

Pag. 92.

Apoca. 13, 7.

Math. 17, 63.

Luke, 23, 2.

Math. 12, 24.

Ch. 9, 34.

Act. 24.

Tertull in
Apolog.Gabr. prateol.
eleuchbara.

Lib. 14, 13.

paup. de Lugd.

nied the popes authority to haue any ground of the Scriptures, and that they could not away with there ceremonies, and traditions, as images, pardons, purgatory of the Romish Church, calling them (as some say) blasphemous occupiyings &c. *Henry Pantalion* in his Chronographie affirmeth out of P. *Amilius*, that they denied Christs body to be in the bread of the *Eucharist*. And a little before he writeth that one *Hoyry* a learned Monke of Tolosa did teach, that prayers for the dead, and to the dead, excommunications of priests, *Pilgrimages*, *consecrations of Chrisme* are all *unprofitable*, whereupon he was condemned. Thus I haue shewed to satisfie this mans longing desire, what I haue read of their *Albingenses*; by which I haue bene moued to conceaue a good opinion of them, and to accompt them for witnesses of Gods truth, for the which they were so cruelly persecuted and destroyed by that *Beast*, to whom it was ginen to make warre with the *Saintes*, and to overcome them.

I doe confesse that I haue also reade not onely in this pelting paper, but also in lying and prating *Prateclus*, and other malicious enemies of Gods truth, of other filthy and false opinions ascribed to them. But this is no new deuise of the diuell, but an old stratageme, to attribute to the faithfull and Godly faulse titles, and slanderous and filthy opinions and practises, to bring them into hatred, and to moue the world to persecute and destroy them. So was Iesus Christ the sonne of God intreated, being called a Samaritane, a deceauer of the people and by Belzebub the Prince of diuels to cast out diuels. So was Saint Paul vsed, being tearmed a pestilent and seditious fellow, and chiefe maintainer of the herisie of the Nazarens. So were the Christians in the primitiue Church handled, who were slandered to kill children, to eat their flesh, and to drinke there bloud and in there assemblies hauing put out the candles, to commit adultery and incests. So doth that lying companion *Gabriel Pratsolus* and the writer of this scroule deale with the walldenses, otherwaie called *paup. de Lugd. Pauperes de Lugduno*, whome they affirme to hold that

Cardinall

carhall copulation betwixt men and women, when the lust of the flesh burneth, is lawfull : to wome *Aeneas Silvius* doth not ascribe any such opinion. In those daies the Papists were not growne to such impudencie in lying, as now they are. Thus wee see, that it ought not to seeme strange vnto vs, for filthy facts, and false doctrines, to be by malicious enemies falsely imputed to Gods true Saints and seruantes : It were rather a maruaile, if the diuell being by name and long practise a *Slauderer*, should leaue his old occupation in slaundering and defaming the faithfull fauorers of Gods truth.

But this man saith, that I dissent from those Bishops D. *Comper* and *Iewell*. I answere, that as I doe reuerence the memory of them, so I do nothing herein differ from them. For concerning *B Comper*, I say that not he, but Sir *Thomas Eliot* did sette downe in the dictionary all that therein is written of the *Albingenses*, and *Albanenses*, as appeareth by the first edition of it by Sir *Thomas Eliot* himselfe printed by *Thomas Bartholet* anno Dom. 1542. hauing this title.

Bibliotheca Eliota.

Eliotes Librarie.

There the reader shall find all those thinges written of the *Albingenses* and *Albanenses* without addition, detraction, or alteration, before D. *Comper* did deale in it. D. *Comper* in supplying of wordes that there wanted, did leaue these things, and such like, especially concerning proper names, as he found them, and not as he himselfe did iudge of them. As for the difference in iudgement betwixt Sir *Thomas Eliot* and mee concerning these *Albingenses*, although I doe greatly reuerence the memorie of him for his learning, and for his good labours to the aduancing thereof: yet I doe not thinke my selfe bound to stand to his iudgement therein, who might bee too much carried away with the corrupt errors which ouer much swaied in his time; whereby hee did too little espie the diuels accustomed deuise and practise before mentioned, & much credit y false reports of their malicious aduersaries.

Confuta of the
Apolog.

Defens. of the
Apolo. eg.

See defens. of
the Apolo. vt
1. cap. 2. diuis.
1. & part 4.
cap. 14. diuis.
1. pag. 503.

Platina in
Bonifac. 8.
Gabr. prates.
pag. 206.

As touching that pretious Iewell, and most learned Bishoppe, whereas D. Harding writeth thus: *If ye meane Husierolikes, Peterbuisians, Berengarians, Waldenses, Albingenses, Image-breakers and such like, which euer found fauour with the Church.* &c he answereth in these words: *Of Abailard and Almerike, and certaine other your strange names, if they haue taught any thinge contrary to the truth of God, we haue no skill, they are none of ours: of Iohn Hus, Hierome of Prage and Berengarius, and other like vertuous men, we haue no cause to be ashamed.* &c. This is all that Bishop Jewel saith; in which words he doth not once name the Albingenses, much lesse impute those filthy and false opinions to them. Nether doth he absolutely affirme, that *Abailard*, and *Almerike*, or any of the rest maintained any thing contrary to the truth of God; but conditionly saith, *if they taught any thing contrary to the truth of God, we haue no skill: they are none of ours*, to the which I say, Amen. But that B. Jewel did not accompt the *Albingenses* for wicked heretikes, it may hereby appeare, in that hee thought well of the *Waldenses* (which were the same that were the *Albingenses* (as I haue before shewed) but diuersly called in diuers places) and did repute them for good and Godly men. By this that I haue said the iudicious reader may see, that there is no difference at all betwixt me, and these reuerend and learned Bishops concerning the *Albingenses*, as this ignorant Romanist doth vainely imagine. And if there had beene some diuersity in iudgement herein betwixt vs, I in thinking well, and they in hardly iudging of them, it had bene a matter of no great moment. Heretofore vnder Popery, many worshipped *Herman* of Ferrara for a Saint, whome Pope Boniface the 8. caused to be digged vp, and burned for an heretike. Some Popes and Papistes thought well of Pope *Formosus*, whome other Popes did malitiously and dispitefully vse being dead. Some papists thought well of them that were called *Flagellantes*: whome others condemned and punished for

cuill dooers.

Pope *Alexander* the 6. and others burned at Florence *Altai visperg.*
Hierom Saoanorola, whome both *Phillip Comineus*, and *Ag 369.*
Antonius Falminius accompted for a holy man. *Flaminius*
 fine verses in commendation of him, worthy to be reade, *Arno. 1497.*
 I haue thought good to set downe.

*Dum fera flamma tuos, Hieroni me, pascitur arbor,
 Religio sanctas dilaniata comas
 Flenit, et d dixit, crudeles parcite flamma,
 parite, sunt isto viscera nostra rogo.*

But to omit this, I cannot omit to shew the grosse ignorance of this blinde Papist, in saying that these *Albigeneses* began by *Toloufa* in France the yeare of our Lord 120. I graunt that it is so in the said first edition of *Sir Thomas Eliot's Dictionary*, and continued in the other editions following. But I cannot so much attribute so grosse an ouersight and error to *Sir Thomas Eliot* being a learned man as to the negligence ether of the writer or printer, which faulte by them might easely be committed, for whereas this number in the said first edition is set downe in these figuers, 120. they might easely omit the figure in the fourth place. So that Maister *Eliot* setting it downe 1120, they might either write or print 120. But this man of purpose alleaging it, might (if all his Historicall learning had not beene contained in the sad dictionary, haue easely espied and amended this fault: for most certaine it is that noe auncient writer neere an 1200 yeares after Christ, or diuers hundreth yeares after doth make any mention of a people called *Albigeneses*, and noted for religion. The first mention that I find of them, or that this man with al his companions can shew is in the raigne of *Phillip*, surnamed *Augustus* King of France, who entered into his Kingdome in the yeare of our Lord 1181. *Mathews Beronldus* attriuteth their time to the thirtieth yeare of the said King, which was in the yeare 1210.

*Rob. Gaguin
 Lib. 6.*

and many popish writers declare, that they were persecuted and destroyed by the procurement of Pope *Innocent* the third, who entred into his Papacie in the yeare 1199.

This I confesse, that as the errours, which the *Albigenes* impugned and abhorred, were not in the yeare of Christ 120. by the Diuell hatched and broched: so the true doctrine which they maintained, and for the same constantly suffered, was then of the faithful professed, and before by our Sauour Christ and his Apostles published. But that they were then knowne by this name, none but such a blind buzard as this is, would euer affirme. And such blind guides they deserue to haue, to be led by them vnto perdition, that wilfully shutte their eyes against the light of Gods truth, which might shine to their saluation, if their eyes were open to see it, & their hearts to receiue and belecue it.

Concerning them that were called *Begardi*, to whome this man out of lying *Prateolus*, and other mallicious enemies, attributeth false and wicked opinions abhorred by vs, I will shew what hath and doth moue me, to thinke also of them, as witnesses of GODS truth. I doe nothing doubt but these called by some writers *Begardi*, were the same which others do call *Pyghards*. Now what opinions these *Pyghards* did hold, *Ioannes Slechta Kostelecius* a learned Bohæmian and Papist declareth in an epistle to *Erasmus* in these words: *Tertia secta est eorum quos*

Inter epist. E.
rasmus. lib. 12.
pag 464 scrip-
ta 10. Octob.
1519.

vocant Pyghardos &c. The third sect is of them, whome they call *Pyghards* (so he writeth them) who were so named of a Fugitiue of the same nation (*Picardie* in France) that comming hither about 97. yeares past, when *Iohn Zisca* a sacriligious & wicked man made war against the ecclesiastical persons, and whole Clergie, and spoiled their goods: this man being ioined to him, infected with pestiferous doctrines both the Captaine him-selfe, and all the whole armie, which he had gathered of theeuers, murderers, outlawed, and other dregges of wicked men: which continued vnto the time of King *Vladislaus*, who of late yeares died, and vnder him greatly increased, for

So vntuly be-
termeth him.

So they call
them but can-
not so proue
them.

bee

he being King of Hungary, and abiding there more then in Bohemia, had small care what was done there, so that all his subiects did liue in peace. These men did account the Pope, Cardinals, Bishoppes, and other Ecclesiasticall parsons for manifest Antichristes: they called the Pope sometimes the beast, and sometimes the whore spoken of in the Apocalips, and that they doing all thinges against the Doctrine and tradition of Christ, they could doe nothing of any authority or vertue in Gods seruice, but that whatsoeuer proceeded from their seruice, was neither holy, nor sacramentes, nor blessings, but meere execrations, abominations, and curses. These men chuse for themselves for Bishops and Priestes, Lay men rude and voyd of learning, hauing wiues and children: they call and salute one an other by the name of brothers and sisters. They receiue onely the authority of the old and new Testament of the Scriptures. They contemne all old and new Doctors, nor attribute any thing to their doctrine. Their Priestes when they say Masse, doe it without any Priestly garments, nor therein vse any praiers besides the Lords praier, wherewith they consecrate the bread being leauened. They beleue almost little or nothing of the Sacraments of the Church. They that receiue their heresie are caused to be rebaptized in simple water, neither blessing salt, nor water, nor vsing any consecrate oyle. They beleue that the dcity is not in the Sacrament of the Eucharist, but affirme that ther is onely bread and wine consecrate, representing by certaine sercet signes the death of Christ, and that therefore all that bow their knees, and kneele before it, or worshippe it, be Idolaters, seeing that Sacrament was not ordained by Christ to any other end, but to put vs in remembrance of his passion and not to be carried vp and downe hether and thether, nor to be lifted vp of the Priest, and shewed to the people: because that Christ him-selfe, who is to bee adored and worshipped with the worship of *Latria*, sitteth at the right hand of the father, as the Church of Christ confesseth in y Creed. They account praiers to Saintes, and for the dead to be a vaine and ridiculous thing: in like manner Auriculare

„ confession and penance inioyned by Priestes for sinne.
 „ They affirme vigils and fastes to be but counterfeyt cono-
 „ rings of hypocrites, and that the holy daies of the vir-
 „ gin *Mary*, of the Apostles, and other Saintes are but
 „ the inuention of idle parsons, and they onely keepe the
 „ Lords daies, and the feast of the Natiuitie of Christ, of
 „ Easter and Whitsontide, &c. Hetherto the words of *Iohn*

Centur. 4. pag. 334. *Slechts* (who was no fauourer, but a misliker of them)
 truly translated. Maister *Bale* in the life of *Clement* the

*Eusebiu. tempor
 fol. 84.*

fifth writeth thus of them: *Beghardos ac Beguinas quia
 panem Eucharisticum honorare nolebant, improbat. i. Clement*
 the fifth misliked y *Beghardi & Beguins, because they would
 not honour the bread of the Eucharist.* And that these men
 maintained the doctrines of the Waldenses, *Wernerus*, the
 Chauthusian Monke of Colen, in plaine wordes affir-
 meth: *Beghardi multi combuste sunt Parysiis propter heresim
 pauperum de Lugduno &c.* many *Begwardi* were burnt at
 Paris for the heresie of the poore men of Lyons, that is to
 say the *Waldenses*.

Thus as I deny and defie the filthy and false opinions
 imputed (I know not how truly) to the Adamites, and
 Albanenses: so I doe confesse that I doe accoumpt these
 that were called *Waldenses*, *Albingenses*, and *Beghardi*, or
Picardy, to haue beene faithfull men, and witnesses of
 Gods holy truth, whome although the world hated,
 reiected, and persecuted, (as it did Christ) yet were they
 elect and pretious, and beloued of God. And I feare
 not to affirme, that they *haue washed their robes in the
 bloud of the Lambe, and now haue beauty for ashes, the oyle
 of ioy for mourning, &c.* and are more worthy to bee repu-
 ted for holy Martirs and confessors, then either *Thomas
 Becket*, or *Dominicus* that bloody Fryar, or *Catherine*
 his minion, or *Francis*, that superstitious hypocrite, or
Clara his companion, or many others whome the Popes
 haue canonized for Saints. For not he that him-selfe (or
 any other man) commendeth, but whome God com-
 mendeth is approued, and a Saint in his sight.

2 Cor. 16. 12.

and

And lette this man, and all such others barke as much as they will or can against that true doctrine, which the *Waldenses*, *Albigenes*, and *Beghards* heretofore professed, and is now through GODS great mercy in this land, and many other Christian countries by publicke authoritie maintayned, they shall doe but as madde dogges doe, that barke against the Moone, and shall but kicke against the pricke, and rush against that rocke that will not yeelde, but bruse them to powder. Great is the truth, and it will preuaile. Well saith *Epiphanius* *Contra Apel-*
ist. γὰρ τὸ φῶς πάντοτε κερταίνεται ὁ ἀνὴρ ὁ ἀνὴρ ὁ ἀνὴρ &c. &c. *Neither shall darkenesse pre-*
uaile, when the light shineth. Now the light of GODS worde shineth, now is that man of sinne reuealed, now are his errours and abominations disclosed and confuted: and all his sworne soldiers they Iebusites are not able, either to couer and hide him, or defend them: If this man thinke that they are, why doe they so long suffer the bookes of D. *Albot*, D. *Downam*, and maister *Powell*, in the which they haue plainly proued the Pope to bee Antichrist, & soundly confuted *Billarmines* weake defence and simple shifts, to stand so long vnan-
 swered, and that their grand maister, from whome they receiue life, and vpon whome they wholly depend, to bee vndefended. This is a matter of no small moment, which cannot without the losse of all bee neglected.

lian. Heres. 44.

If y Pope be Antichrist, then is their doctrine Antichristian, and they are the slaues of Antichrist. This fort, wherein their whole safety consisteth, ought with all might and maine be defended, and this breach with all speed bee repaired: And it hath by the canons of the men before named these foure yeares past beene battered, and yet is the defense and repaire thereof vtterly neglected.

They write many peking Pamphlets, and such slender seroules as this is: but to answer these books, w raize the foundation of their religion, or rather superstition, and

and ouerthrow there great *Goliath* of Rome, they be very slacke. Wherein appeareth to any that willingly will not shut his eies the weakenesse, and desperate estate of there forlorne cause &c.

And thus much I thought good to answer to the contentes of the sayd scrowle, which may seeme more then it deserueth, being a foolish bable, voide of learning and truth.

Eusebius history Eccles.

lib. 7. cap. 24 fol. 79.

φίλος καὶ τροπικωτάτη παρ' ὧν ἡ ἀλήθεια, &c. Truth is a friend, and before all things to be honored; and we ought without enuy to commend and approue that which is well spoken, and to examine and correct or confute whatsoever is not soundly written.

Pag. 126.

S.R. IN his answer to Maister *Thomas Bels* challenge named the downfall of *Papery* nippeth at me in these words. *Bel* termeth him (*Berengarius*) a silly Deacon, though his brother *Buckley* call him an excellent and holy man. Here first I do obserue, that whereas this writer, in this his answer (which carieth a greater shew of learning, then substance of truth) doth in three places make mention of this my answeare, viz. in the page here noted, also pag. 144. and lastly pag. 208. it may seeme that he neuer reade it: for that in all these places hee quoteth my answer to 8. reasons, whereas it is vnto 12. Neither can he excuse this by saying that by the figure 8. hee meaneth the eight reason for the two first places are in my answeare to the forth reason, and the third place is to the seauenth. This doth also the more appeare, in that he doth not truly alleadge my words, but addeth to them. For whereas I called *Berengarius* an excellent man, hee saith that I called him, an excellent and holy man. Hereby it may seeme that this man receiued these places by hand from others, and not by the reading of his owne eies. As touching *Berengarius*, I do willingly confesse, that I haue a most reuerent opinion of him, and doe thinke that, notwithstanding his weakenesse

in

in recanting once the truth, hee was an excellent, yea and holy man, both for his singular learning, and vertuous life. And to conceiue this reuerent opinion of him, I am moued by the testimony of some Papists, who fauored not the true doctrine which he maintained, but especially by the great commendations which that learned father, and notable poet *Hildebertus* bishop of Maine in France doth giue him.

Atoninus the Archbishop of Florence writeth of him: *Finit autem alias Berengarius iste vir bonus, plenus elemosynis et humilitate, magnarum possessionum quae omnia in vultu suo pauperum dispersit, praeterea nullam foeminam in conspectu suo patiebatur admitti.* This *Berengarius* was otherwise a good man, full of almes deedes, and of humilitie, and dispersed great possessions to the vse of the poore: and would suffer no woman to come in his sight. *Robert Gaguin* in his French history hath these words of him: *Henrici tempore &c.* In the time of this *Henry*, *Berengarius* Deacon (or rather Archdeacon) of Tours raised an error concerning the sacrament of the *Eucharist*, wherein hee sayd was not the true body of Christ, but a certaine example of his body, from which he afterward repenting changed his minde, and liued very liberall to the poore, and fleeing the company of women: in so much as after his death he was honored for his great holinesse. The same and more doth the continuer of *Beda* his story write of him in these words: *Porro licet Berengarius primum &c.* Although *Berengarius* did discredit the first heate of his youth by defending some heresies, yet in his riper age hee so repented, that without retraction he was of some men counted for a Saint, beeing approued by innumerable good workes, and especially by humility, and almes deedes. He was a Lord of great possessions by dispersing them, and not a seruant of them by hiding and adoring them. Hee was so sparing of womans beauty, that hee would suffer none to come in his sight, least hee should tast the same

Histor. part.
2. Tit. 16. cap.
19. 20. fol.
175.

Lib. 6. in Henrico.

De gestis Anglorum continuat. lib. 3. cap. 27.

with his eye, which he did not couet in his heart. He despised not the poore, nor flattered the rich. Hee liued agreeable to nature, hauing food & apparrell as y^e Apostle saith being content with the same, where-vpon *Hildebartus* the Bishop of Mayne an excellent Poet doth commend him.&c.

Whose verses as the said author thought meete to insert into his history: so I haue thought good to alleadge them here, both because they be most worthy to read, and doe plainly shew what an excellent and holy man he was.

Quem modo miratur, semper mirabitur orbis.

Ille Berengarius non obiturnus obit:

Quem sacra fidei fastigia summa tenentem,

Iam quinta dies abstulit, ausa nefas.

Illa dies damnosa dies, et perfida mundo,

Qua dolor, et rerum summa ruina fuit.

Qua status ecclesie, qua spes et gloria cleri,

Qua cultor iuris, iure ruente ruit.

Quicquid Philosophi, quicquid cecinere Poete,

Ingenio cescit, eloquioq; suo.

Sanctior et maior sapientia, maius adorsa,

Impleuit sacrum pectus et ora deo.

Pectus eam voluit, vox protulit, actio promisit,

Singula factori sic studuere suo.

Vir sacer et sapiens, cui nomen crescit in horas

Quo minor est, quisquis maximus est hominum,

Cui sensus peperit, paros seruauit, honores,

Cui pauper potior diuite, inq; lucro,

Cui nec desidiā, nec luxum res dedit ampla,

Nec tumidum fecit multus et a'tus honor.

Qui nec ad argentum, nec ad aurum lumina flexit,

Seu doluit quoties cui daret, hoc aberat

Qui non cessauit inopum fulcire ruinas,

Donec inops dando, pauper et ipse fuit.

Cuius cura sequi naturam, legibus uti
 Et mentem vitis, ora negare dolis.
 Virtutes opibus, rarum preponere falso,
 Nil vacuum sensu dicere, nec facere.
 Ladere nec quemquam, cunctis prodesse, favorem
 Et popolare lucrum pelleri mente, manu.
 Cui vestis textura rudis, cui non fuit unquam
 Ante sitim potus, nec cibus ante famen.
 Quem pudor Hospitium statuit sibi, quamque libido
 Incestos superat, tam superavit eam.
 Quem natura parens cum mundo contulit, inquit,
 Degenerant alij, nascitur iste mihi.
 Quoque vagabatur, et pene reliquerat orbem,
 Inclusit sacro pectore iustitiam.
 Vir sacer a puero, qui quantum praeeminet orbi,
 Fama, tam fama praeeminet ipse sua.
 Fama minor meritis, cum totum peruolet orbem,
 Cum semper crescat, non erit aqua tamen,
 Vir pius atq; grauis, vir sic in vitroque modestus,
 Ut liuor neutro rodere posset eum.
 Liuor eum deflet, quem carpsit ante, nec tam
 carpsit, et odit eum, qua modo laudat, amat.
 Quam prius ex vita tam nunc ex morte gemiscit:
 et queritur celeres huius abisse dies.
 Vir vere sapiens, et parte beatus ab omni,
 Qui calos anima, corpore dat at humum,
 Post obitum vitam secum, secum requiescam
 Nec fiat melior fors mea sorte sua.

Verses of Hilcebert Bishop of

Mons vpon Berengarius tran-

slated English.

THe wonder of the Times that was of late,
 And shall continue euerlasting date,
 That Berengarius, who gaue place to none,
 For holy Faiths profession now is gone.

A wofull day vnto the world, wherein
Great losse and sorrow threatens to beginne.
Whereby the Church, the Cleargy, and the Law,
The hopes of their successe to ruine draw:

All parts of wisdomes-loue, and Poets vaine
Within his wit and tongue he did retaine,
But greater and more holy wisdome brought
Those gifts to more deuine-inspired thought.
Which working in his heart his mouth did preach,
And by example of his life did teach.
So all things did concur vnto his praise,
To giue him name, that should suruiue his daies.

A wise and holie man, who did regard
Poore more then ritch, and right aboue reward,
Whose plenty neither sloath nor riot bred:
Nor honour to proud humour him mis-led,
Who in delight of *Lucre* did not liue
But all his grife was, he did want to giue:
Who from the needy neuer shut his doore,
Vntill by giuing he himselfe was poore:
Who sought to follow Nature, yeeld to law,
His minde from vice, his words from guile to draw.

To truth and vertue he gaue chiefe defence,
He neuer sayd nor did things voide of sence:
He hurt no man: but sought to pleasure all,
No popular respects could him enthrall:
Plaine were his cloathes: nor meate did hee desire
Nor drinck, till thirst and hungar did require:
Him honest shame did chuse her cheifest ghest,
While lust (which conquers others) he suppress:
And nature at his birth in ioy (said she)
Let others goe, this man is borne to me:
And iustice, whom the world did cleane forsake,
He to the Harbour of his heart did take:

Bred holy from a child, who now doth more,
Excell him selfe in fame, then all before;

All:

All fame too little for his great desarts,
To equall, by report, his worthy parts:

A Godly sober man, so wise and graue,
That enuies-selfe could not his praise depraue:
Nay, Enuy which at him, in life, did raile,
Now, after death, doth loue him, and bewaile:
A man most happy, and most perfect-wise,
Whose soule now raignes in th' euerlasting skies;
O let my soule partake his blessed rest,
No better place of safety I request.

OF these verses both *Antoninus* in the place aboute ci-
ted, and *Tritemius* the Abbat do make mention, & of the number of them 52. as these are: by the which I haue alleaged, the christian reader not moued with malice (as it seemeth. *S. R.* is) but led by Godly reason may iudge whether I had not good cause to call *Berengarius* an excellent man. The like I may say of Doctor *Reynoldes* of blessed memory, whom I called an *excellent Ornament*, which *S. R.* in like manner in his malice misliketh. But the Godly I doubt not will acknowledge, that his great learning, and vpright and innocent life did well deserue that commendation.

Moreouer where *S. R.* pag. 208. saith, that *Caluin*, *Whitaker*, *Perkins*, and I do say, *all good workes are sinne*: this is as true as is that lying sclaunder of *Duram* the Iesuite, who shameth not to say, that wee affirme all workes to bee nothing els but *inquanamenta, et sordas, et veram iniquitatem* *Whitakerum* *apud deum*, pollutions, filthe, & very iniquity before God. The which is most false: for wee teach and belecue, that the workes of the faithfull and regenerate bee good and acceptable vnto God: for although they bee so infected and stained with sinne, which is in vs, and hangeth on vs, that they cannot of themselves abide Gods strict and seuer examination but had need of mercy: yet in that they proceed from faithfull hearts, and sanctified in some mea-

sure with Gods spirit, and are covered with the robe of
Christes righteousness, they are accepted of God as pure
and perfect, as I have in my answer to the second article
concerning good life and piety before declared, the which
I desire the Christian reader to read and examine, and not
ouer lightly to beleue this Lying-sclanderer, who
thought it the wisest way not to set downe our sayings,
but to quote the places, which he is well assured his affec-
tionate fauorers will neuer examine, nor read what wee
shall write in our defence, so strongly haue they charmed
them, and by a strong delusion bewitched them. And
this shall suffice for answer to S.R. in that which

concerneth me. The rest Maister Bell

hath answered: but I know not
whether it be printed.

IOB. 6. 24.

*Teach me, and I will hold my tongue: and cause me to un-
derstand, wherein I have erred.*

ISAIA. 41. 21.

*Stand to your cause, saith the Lord: bring forth your strong
reasons, saith the King of Iacob.*

II JA 65

Faults escaped in the Printing, p. is for page, l. for, line, and r. for read.

P. 16. l. 10 r. revealed, p. 23. l. 25. r. vp to the Church, p. 32. l. 14. r. appoint
vnto, p. 45 l. 2. r. or the Remish, p. 48. The addition in the first line, begin-
ning with these words: *Whereas you say, &c.* is misplaced, and should
haue been inserted in the second line aboue, after these words: *to discredit.*
I must intreate thee gentle reader to pardon this ouer-sight. p. 54. l. 5. r.
mediation, *ibid* l. 13. r. eternall predestination, p. 56. l. 7. r. to be God, p. 56.
l. 16 r. *absurdum*, p. 57. l. 33. r. repelleth, p. 58. l. 18. for new, r. true, p. 59 l. 29.
r. punished for, and in the end of the next line put out, for. p. 61 l. 6, for
mytical, r. ministeriall, *ibid* l. 24. put out, of. p. 72. l. 12 for, of, r. for. p. 73.
l. 14. r. *Deum*, p. 84. l. 23. r. affirme, p. 84. l. 11. r. to be the lauer, p. 87. l. 7. r. of
sinne. p. 88. l. 16. r. of it selfe, p. 96. l. 1. r. Crosse, and l. 8. r. that God doeth, p.
105, l. 11. r. such as is, p. 106. in the 19. & 20. lines, these words, first, second,
are misplaced. p. 106. 25, r. in that ouer obstinately they did, p. 107. l. 6,
for that they r. 18. l. 7. r. exhibeath, and by a. p. 108. 2. r. 19. for he
r. ye, p. 110. l. 26. for poest, r. doest, p. 127. l. 1. r. we are made, *ibid* l. 25, for,
affect, r. effect, p. 129. l. 6. for, ale, r. oyle, *ibid* the last line, r. lesuites is, who
p. 133. l. 18, for boubt, r. doubt, p. 135. l. 17. r. I say, *ibid* l. 24, for, giuen, r.
giuing, p. 139. l. 6. r. keeping, p. 141. l. 29, r. our vertues, p. 144. l. 3. r. first
they lay, *ibid* l. 24, r. or else few or none, p. 149. l. 8, blot out these words:
and so attribute all to Gods grace and mercy, for they be twise, p. 152,
l. 12, r. solam, p. 153. l. 18, r. merciful, p. 154. l. 1. r. *τὸν τόν*, p. 159. l. 6, r. this
sacred, p. 169. l. 9, r. tend, which some, *ibid* l. 26, r. *tot indulgentia*, p. 175. l.
30, r. *munatis*, p. 233. l. 20, r. his owne bloud, p. 240. l. 31, r. Region, p. 246
l. 36, r. superstition, p. 247. l. 38, r. for, Q. question, p. 248. l. 33, put out (first)
ibid l. 20, put out (Beside), *ibid* l. 38, r. for that in *Tertullians* time the Bi-
shop of Rome fauoured his haeresies, as both *Tertullian*. and *Beatus Rhe-*
nanus a papist do affirme, p. 254. l. 28, r. they do, p. 255. l. 36, r. for, error,
author, p. 256. l. 8, r. Henry, *ibid* l. 13, r. these, p. 259. l. 10, r. *parcite*, *ibi dem*,
l. 25, r. said, p. 262. l. 16, r. combast, p. 263. l. 36, r. race, p. 264. l. 10, r. suit.
p. 266. l. 14, r. *Sacra*, *ibid* l. 15, *Fani*, *ibid* l. 24, r. *promsit*, *ibid* l. 28, r. *census*,
ibid r. *partos*. p. 267. l. 3, r. *verum*, *ibid* l. 13, r. *qued*, *ibid* l. 21, r. *anted*, *ibid*,
l. 22, r. *quam*, *ibid* l. 30, for *Mons*, r. *Mayne*.